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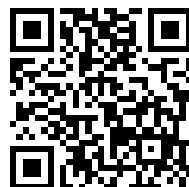
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THE ISIZULU:

A REVISED EDITION

OF A

Grammar of the Zulu Language;

WITH

AN INTRODUCTION AND AN APPENDIX.

BY

REV. LEWIS GROUT,

Late Missionary of the American Board among the Zulus; Author of "Zulu-Land;"
and a Corresponding Member of the American Oriental Society.



BOSTON :

AMERICAN BOARD COMMISSIONERS FOR FOREIGN MISSIONS.

1893.

LONDON: KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.

PL 8842

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1893

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Press of Tuttle, Morehouse & Taylor,
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In the hitherto unexplored crypts and recesses of different languages, lie entombed the memorials of the world's slow marches and solemn changes ; and, as the philologist has the high office of interpreting the voice of God, in the Holy Scriptures, to the world, so is it his grand function to interpret man to himself, and to unroll at his feet the scroll of the past as it has actually been rolled up together in the gradual development of human life and action.—*New Englander*, Aug., 1858.

EXTRACTS

FROM THE PREFACE OF THE FIRST EDITION.

ABOUT to leave New England for Natal, in 1846, I tried in various ways and places to find something on the language of the people—the Amazulu—among whom I was hoping soon to labor. A few Kafir words, from the writings of travelers, in defective orthography, and a few remarks and examples in Kay's *Researches*, comprised the result of my efforts. Arriving here, I renewed my search, and found a brief grammatical outline prepared by Dr. Adams, amounting to some three or four dozen pages in manuscript; which, with Boyce's Grammar of the Kafir Language, was all that could be found, at that time, in Natal. And yet, not all; for here were older missionaries, ready to answer many practical questions; and here, too, were the natives themselves, by hundreds and thousands, all expert in the use of their own tongue. To these I at once applied myself; and, from that time to the present, both as a source of pleasure, and from a sense of duty, I have made the study of language, and especially the language of this people, a part of my pursuit.

Nor was I disappointed in finding my way beset with many difficulties. Without an interpreter; without anything that could be called a grammar of the language; with only a small vocabulary, written in a singular, insufficient, inappropriate alphabet; and among a people alike ignorant and destitute, not only of a grammar, but also of all those terms—nouns and verbs, number and person, mode and tense, roots and formatives, vowels and consonants—of which the student and author of grammar needs to make most frequent use; moreover, without a page, without a single sentence, of genuine vernacular composition, with which to commence the study of their own tongue in its purity,—it was evident, from the first, that an attempt to analyze their language, and reduce its elements and forms to a complete system, would require much time, and hard, patient study. Nor yet was it less evident that such an attempt must be made. If the heathen tribes dwelling in the district of Natal, *Emanpondoeni*, *Kwa Zulu*, and in regions beyond, were to be taught to read, and have the Scriptures in their own tongue,—the first of steps, as well towards a useful, worthy, enduring civilization, as towards an intelligent, living Christianity,—then their teachers must know their language, both how to speak it with ease and fluency, and how to write it with readiness and accuracy.

A good grammar and dictionary of a language are among the things of first importance to a Mission among heathen tribes. But wars and changes, and the generally unsettled state of the

country, gave neither encouragement nor opportunity to undertake the attainment of these things, during the first ten years of missionary work in this part of Africa. At length, peace and order being enjoyed, our Mission also being enlarged and more established, at a meeting held by the same, December, 1849, it was resolved that the writer and Rev. J. C. Bryant, in connection with the Rev. Mr. Posselt of the Berlin Mission, be a committee to prepare a Zulu Grammar for the press. I regret to say, however, that I was not able to avail myself of the valuable assistance which these devoted Zulu scholars were admirably qualified to render. Mr. Bryant was soon called away by death; and Mr. Posselt, who was then laboring "at the Drakenberg," on the extreme border of the Colony, wished the author to go on with the work without him.

Accordingly, about the middle of 1853, our Mission requested the writer alone "to prepare a grammar of the native language;" and not long after, a similar request was made by a Commission of the local government, of which I had the honor to be a member. The Zulu Grammar, now offered to the public, is the result of these appointments. The work is none the worse for having been long in hand; neither would it be of any particular interest to the public to enumerate the causes which have delayed the completion till the present time. Having written it at intervals amid the labor of teaching, preaching, and translating, I have naturally embodied the result of investigations which I felt compelled to make for my own guidance. As a preparation, and a basis for the work, not a little time and attention have been given to the collecting of materials. Nothing could be done towards writing a genuine Zulu Grammar without a genuine Zulu literature. 'What is wanted and expected of a grammar,' as the writer has said in another place, 'is, that it give a clear statement and correct illustration of the forms and principles, the genius and idioms, of the language of which it treats. Hence, most of my examples, especially those of any length and particular importance, as in Syntax, which makes a large part of the work, have been taken, not from a foreigner's translation of other languages into this, but, in some instances, from the correspondence and other compositions of the natives, in their own tongue; though chiefly from their conversation and discussions, narratives and speeches, on affairs of their own and of deepest interest to themselves,—their words and sentences being caught at the time they were spoken, and written out *verbatim et literatim* from the lips of the speaker.'

I cannot close these prefatory remarks without acknowledging my obligations to all those ministers, merchants, editors, and other kind friends, whether in Natal or at the Cape, who have encouraged me in my work, and at different times, and in various ways, have shown a readiness to forward the interests of this publication. Especially to several of Her Majesty's Representatives in this part of the world—to His Excellency SIR GEORGE

GREY, K.C.B., Governor of the Cape Colony, etc., etc.; to His Excellency SIR BENJAMIN PINE, formerly Lieutenant-Governor of Natal, now of St. Christopher's; and to His Excellency JOHN SCOTT, Esq., Lieutenant-Governor of the Colony, etc.; as also to the LEGISLATIVE COUNCIL of the Colony,—for the kind personal and official interest which they have shown, and for the very substantial aid which they have granted, the writer begs to offer his hearty thanks; and to avail himself of this opportunity to give them an assurance of his respect and sense of obligation.

With most reverent and grateful acknowledgments to the God of all grace, from whose ever-present aid I have derived strength and resolution to finish these labors, and by the unfailing consolations of whose Spirit I have been sustained in a time of peculiar need; also with a humble yet fervent prayer that He will cause these labors to subserve the interests of His kingdom,—the book is now respectfully offered to those who have favored me with their subscriptions, and to all who seek a thorough knowledge of the Zulu language.

LEWIS GROUT.

UMSUNDUZI MISSION STATION,
September, 1859.

PREFACE TO THE SECOND EDITION.

It was not without some surprise that the writer was asked, some two years ago, if he would revise his Zulu Grammar for a new Edition. Upon a little thought, being assured that a new Edition was needed, and being just then on the eve of completing other work of a similar character, he could but look upon this call as Divinely ordered, and consented the more readily to undertake the work as being in the line of studies in which he had been, for some years, specially interested.

Some parts of the first Edition have been abridged in the revision, as the Paradigm of the Verb; some parts have been altered; in some places, new matter has been introduced. The whole of the third Section of the Introduction in the first Edition has been omitted in this, and its pages given to new matter having respect to the Extent, Relationship, and Character of the language. The Appendix of the former has been entirely displaced in this by matter of a somewhat comparative character. In this way the value of the Tenth Chapter in the body of the first Edition, though omitted in this, has been more than replaced from the fruits of more recent researches in widely separated parts of the great Bantu field.

There was some delay in putting this work into the hands of the printer, in the hope that the missionaries of the several different societies at work among the Zulus might agree upon some uniform method of writing the language of that people. But as yet no such agreement has been reached, though the importance

of it must continue to press itself, yet more and more, upon every Zulu scholar till the desired result shall be attained. The need of such agreement for the whole Bantu field cannot be denied. The lack of it is a matter of wide-spread and constantly increasing regret, and not less among all Bantu philologists than among all thoughtful, enterprising missionaries and missionary societies. The writer's preference for Lepsius' "Standard" and some of his reasons for that preference were given at some length in the first Edition of this work. Dr. Cust is very emphatic, and devotes a chapter to this subject in his "Modern Languages." Others feel and speak in the same way. The writer has before him a letter of recent date from one of the secretaries of a missionary society that has many laborers in the Kongo field, in which he voices the minds of the many, saying: "I have been deeply impressed, however, with the urgent need of all who are engaged in making translations in the languages of Central Africa agreeing upon some uniform method of orthography. Even our own missionaries do not agree in their practice." This general, much desired uniformity must surely come; and the sooner all missionaries and mission societies, and scholars that have aught to do with Bantu languages, address themselves unitedly to the work of securing it, difficult as it may be, the better, sooner, easier will it be reached.

And now, in bringing these revisional labors to a close, I can but acknowledge the pleasure it has given me to be thus kindly invited, and, as I trust, Divinely directed, to engage in them, and so contribute, as I hope, to the greater intrinsic value of the work, as also to its affording more of help to those who are devoting their lives to the weal of the Zulu and other tribes of the Bantu race.

To my brethren in the Zulu field and in other parts of Africa, and to kind friends in Europe and America, who have given me words and means of aid and cheer, I hereby tender sincere thanks. Especially would I here make most grateful acknowledgment of obligations to Him who has so graciously continued to me the health and vigor needed to complete the work—begin and finish it, as I have endeavored to do, in His name, and now invoke upon it His blessing.

LEWIS GROUT.

March, 1893.

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INTRODUCTION.

SECT. I.

On the Origin and Early Migrations of the Bantu Race.

In respect to the origin and early kinship and migrations of the Bantu or Zingian* race, and how, whence, or when they came into the parts of Africa they now occupy, the people themselves can tell us nothing. And yet, amid all the diverse theories that have been advanced, we are not without some good reasons for a certain plausible opinion on these points. The apparent likeness of the Hottentot, in many respects, to the Old Egyptian family would indicate that the former was once a part of the latter. Comparing the language of the former with the Old Egyptian and Coptic tongue gives us a good clue to their ancient abode. The best philologists of the present day, or those who have had the best of opportunity for studying the Hottentot, Bushman and Koranna, and of comparing this most southern tongue with the ancient and most northern of the continent, the Egyptian and Coptic, and their cognates, find marked resemblances between the two; from which they infer that these extreme southern tribes were once sundered by some dividing wedge from the extreme northern, and by this wedge, this new, incoming power or alien race, of a very different language, were driven on southward, from age to age, till they finally reached their present abode in the southern angle of the continent. This linguistic argument is supported by the fact that the appearance, manners, customs of the Hottentots differ in many respects essentially from those of the Bantu race on their northern border, and yet afford good ground for classing them with the Old Egyptian and other North-African nations. Some of the learned at the Cape of Good Hope have found pictures and impressions among the antiquities of Egypt so like the Hottentot as to make it certain, as they think, that the original of these representations must have been persons of this race.

Then, again, the Hottentots of South Africa, in the days of old, as the early travelers in that region, and their own tradi-

* This name, Zingian, Zinjian, or Zindj, as applied to what is now called the Bantu race, was given, originally, by the Arabs to such of this people as lived between Abyssinia and Sofala, some ten centuries or more ago. Being adopted by others, it continued to be common till about half a century since, when it began to give place to other names, as "Kafir," "Chuana," and finally to the name "Bantu," which has now come to be generally accepted, though not without some objections as not being in all respects such as could be desired. In respect to the former name, Zingian or Zinjian, I learn from the distinguished Semitic scholar, Prof. D. G. Lyon of Cambridge University, that "Zindj or Zandj is a Persian word meaning *black*, adopted by the Arabs after their 7th century conquest of Persia; afterward applied by them to the blacks on the east coast of Africa, of whom they made slaves. Hence the name Zanguebar or Zanzibar, = slave-bearing or black-men-bearing country."

tions, tell us, were wont to worship the moon ; the like to which, the historian tells us, was found among the northern nations of Africa in their sidereal worship. And yet we find no trace of this among their neighbors of the Bantu race. The gods of the Zulus are regarded as having their home beneath, and never above. The northern nations of olden time, like the Hottentots from time immemorial, made use of the bow and arrow, while the Zulu and his neighbors of the Bantu race use the spear, short sword, and war-club. And yet it is in looking at the more permanent and marked feature of the Hottentot, his language, and its likeness to that of the Old Egyptian, that we find the strongest proof that the two families were one in origin ; and if so, then the fact of their being, eventually, so widely separated, points to the probable incoming of another people, as from the east, by which they were divided and a portion of them pushed on southward till they came to the other extreme of the continent. Irruptions from the north and east, in those early days, were not unknown. The Israelites and the Hyksos, or Shepherd Kings, were noted instances. As the families of the earth multiplied in the home of their childhood and youth, it is easy to see how there must have been a general pressure from the north and east to the south and west, especially from western Asia into the north-east of Africa, or from the Euphrates into Egypt.

Inquiring, now, as to which particular branch of the great families of men the incursive, immigrating race belonged, we can hardly doubt that it was Hamitic, having its origin, probably, in some branch of the Cushites. The descendants of this line were numerous, and some of them settled, for a time at least, in Asia. Thus, Nimrod, the mighty hunter, who was one of the sons of Cush, built several large towns in Babylon. Others settled in Arabia, and doubtless many went, at an early date, to Africa, and settled along the Nile in Egypt or further south about Meroë. Herodotus speaks of two classes of Ethiopians, one in Asia, the other in Africa. Many of the former served as soldiers under Xerxes, though their home is not easily determined. The historian, however, tells us that the Asiatic Ethiopians were black, like those of Libya, but differed from them in language, and had straight hair, whereas those of Libya had very curly hair. Now, between the Bantu tribes and the proper Negro race, there is, to a certain extent, just this kind of difference at the present time. To be sure, the Bantu race is not now white, and yet their hue is not so dark as that of the Nigritian Negro, nor is their hair so woolly ; and, as to their language, that most decisive mark of an affinity or of a difference, there is known to be a wide difference between the Bantu on the south of the equator, and the real Negro of the Soudan and neighboring dialects of the north.

Taking, then, all these suggestive thoughts and facts together, "would it not seem," as said for substance in 'Zulu-Land,' "that the Bantu race had its origin in central or western Asia, perhaps in Armenia, more likely farther south, possibly on the Euphrates,

and that, in process of time, being straitened for room, it broke away from its original seat, or was driven out, the whole, or in part, and led to shape its course to the south-west; either carried along by a general movement, or drawn by attractions of kindred, in that direction, until they came to Mizraim in the land of the Nile? Finding the first valley of that river already too full, they pass on, though not without driving a portion of the people before them,—a portion, perhaps, already crowded out into the more open country on the south, in search of a new home and a wider field. Ascending the Nile, they move along the eastern coast, until, at length, they reach the country and condition in which we now find them.

“Of course, in passing through so many new lands, and so many ages of being, and coming in contact with other races, the original character and speech of this Zingian or Bantu race would be considerably modified. Their progress being slow, they would naturally intermarry with neighboring tribes; and be fashioned, physically, mentally, and morally, to some extent by the people, the country, the climate, the customs, and other molding influences to which they were exposed. In this way, whether originally a branch of the real negro stock or not, it is easy to account for both the agreement and the difference which we find to exist at the present day between the two families. The Bantu race cradled in Asia,—as our speculations incline us to believe,—and the genuine negro or Ethiopic, in Africa; the one living for ages perhaps, without the tropic in the east, while the other hastened to its more sunny home in the great peninsula; the former, perchance, long associated with Japhetic or Semitic nations, and much traveled withal; while the latter doubtless came into being, and passed both the plastic season of its youth and its maturer age, in the same secluded, sandy region where it is now found; it is easy to see why the Kafir, the Zulu, and all their kin, though they spring from the same common stock as the Negro, should be found at this day more robust, taller, of a lighter color, with hair less woolly, with a nose more elevated, of a much greater facial angle, a higher forehead, and altogether of a more intelligent, Caucasian look, than their Nigritian neighbors of the Ethiopic or Negro stamp. At the same time we see in these Zulu and Kafir tribes, in the whole race, so much of the true negro type, so much of dark color in the skin, of curling and woolliness in the hair, of breadth in the nostrils, of thickness in the lips, so much of likeness in the eyes and in other respects to the other race,—the tribes which now flank their domain on the north,—that we must come to the conclusion, that, if the Bantu family had an origin either more ancient or more modern, or in any wise other than the Negroes of Nigritia, it mingled with these in its formative days, on its migratory way through the Ethiopic regions, till it was largely imbued with their spirit, and fashioned after their type.”

SECT. II.

Historical Notes concerning the Amazulu.

In respect to the more recent origin, history and abode of the larger of the south-eastern tribes of the Bantu family, the Kafir or Xosa and Zulu, modern historians are not silent. They tell us that the Kafirs came gradually down from the north-east several hundred years ago, and settled in districts lying between the Kei and the Umzimkulu, out of which they crowded the weaker Hottentot and Bushman tribes. The name Kafir, from the Arabic Kefir or Kafr, which signifies "infidel," or those who do not hold the Moslem faith, was first applied by Arabs to the pagan tribes, with which as traders they came in contact along the east coast of Africa, which would seem to give sanction to the above historic saying. And then, too, in the Kafir's practice of polygamy, and the rite of circumcision, and especially in his proud bearing and martial spirit, in his somewhat Arabic features, in his hue, not generally so dark as that of the pure Negro, many see proof of his having been, for a time, and at an early date, with members of the Arab race.

The Zulus also, according to tradition and the testimony of generations that have but lately passed away, came in, some generations ago, from the north, and took up their abode first on the Imfolosi and Umhlatusi rivers, and then farther south, as far as Umzimkulu, and farther east, till they came into the vicinity of Delagoa Bay. Not to go back beyond a somewhat definite knowledge* of them, we find them a small tribe under the chieftain Usenzangakona, son of Jama, and father of Tyaka. Tyaka, born in 1787, was a chieftain of great enterprise in his way, of great ambition, military prowess, success, and consequent fame. Starting out at the head of a small army, he assailed and subdued tribe after tribe, and incorporated all into his own, till he had mastered and filled the realm of which we have spoken, and made himself to be feared by the Dutch and English at the Cape, by the Tyuana tribes on the west, and by the far distant tribes

* During the writer's earlier years of life and labor among the Zulus, it being now well nigh half a century since he first went out, he undertook to gather up from every available source, as from the earlier travelers and residents in that region, and from many of the older and more intelligent of the natives from different parts of the country and from different branches of the Zulu nation, all that could be known concerning the origin and growth of the Zulu element of the Bantu race. Some of these older Zulu historians, being 50 or 60 years of age when they gave their narratives, had been eye-witnesses of the important events, or even actors in those great revolutionary scenes, that transpired now well nigh 10 decades ago. These historical studies of the writer, having respect, as they did, to the entire life and reign of Tyaka, not only took account of the methods and results of the wars he waged, but included a careful enumeration and brief description of something more than 40 of the cognate tribes that he subdued and incorporated into his own in the earlier part of the present century.

on the north and north-east, till, finally, in 1828, he was himself assassinated through the jealousy and instigation of two brothers, one of whom, Dingan, took his place and power. Dingan's reign, of some 10 or 12 years, was brought to a close through a large part of his subjects going over, under his brother, Umpande, to aid the Boers in their war against him; when, having been chased out of the country and died of his wounds, his kingdom was divided, in 1840; and the southern half of it, called the Natal District, came into the hands of the Dutch, and then, in 1842, into the hands of the English, and so became a British colony; while the northern half, that which since has gone by the name of Zulu-Land, came under the rule of Umpande, brother of the two previous kings. Umpande continued, nominally, at the head of affairs till the day of his death in October, 1872, though, for the last ten or fifteen years of his life, the government was virtually in the hands of his son Ketchwayo (Ucetywayo). In June, 1873, ostensibly at the request of the Zulu nation, Ketchwayo was installed king in the place of his now deceased father. He held office till the English-Zulu war in 1879, when he was taken captive and carried to Cape Town, and thence to England. The British government now assumed a kind of moral protection and control over the Zulu realm, divided it into sections, over each of which they set a kinglet, the result of which was confusion and strife. Then Ketchwayo was taken back to Zulu-Land and reinstated king, Jan. 31, 1883, over at least a part of his former realm. One of the kinglets, however, not being pleased with this, soon had a quarrel with the quasi-king, in which the latter was wounded, and soon died, though not of his wounds. The country is still divided into sections and, nominally, under the rule of chiefs, though the governor of Natal has a general supervision; and, for the present, all is said to be orderly and peaceful.

The number and prestige of this people, their naturally aggressive, conquering, assimilating character, and the fact that bands or clans of them have long had a controlling, absorbing, molding influence in many parts of the Bantu field, have all served to make them, both as a people and a language, a prominent, leading, lordly representative of the entire Bantu Family to which they belong.

SECT. III.

On the Extent, Kinship and Character of the Isizulu.

1. In respect to the general principles and affinities of the great Bantu Family of Languages.

The mutual relationship of the several members of this family, as seen in the roots of many words and in a general uniformity of grammatical structure, is, for substance, about as distinct, and yet close, as in the different members of the Aryan Family, such as the English, French and German ; nor is the relation between the several members hardly more uniform or manifest in the former than in the latter. Lexical affinities and a certain fixed system of grammatical features pervade the entire Bantu Family, making all members more or less akin ; and yet, as species, all are severally distinct. Though they differ, on the one hand, too far from each other to be mutually intelligible, yet on the other, to the comparative philologist, their mutual affinities are such as to leave no doubt that they all came, originally, from one common stock.

Some of the characteristics of this Family are denoted by speaking of it as a Prefix-Pronominal, Non-Sex-Denoting class of Languages. As between these and other inflected languages, the great point of difference is, that, in the Bantu languages most of the inflections are in the beginnings instead of in the endings of the words. The nouns consist of two parts, a root and an initial or preformative element, usually called a "Prefix." According to this prefix, and the change it undergoes in forming the plural, nouns are divided into some six or eight classes, more or less, and the grammatical construction of a sentence consists in a kind of alliterative agreement or concord between the prefix of the leading noun and all the other parts, as adjectives, pronouns and verbs, that have any relation to the noun. The pronouns of different classes correspond to the form of the prefix in that class ; the adjective is seen to agree with the noun it qualifies, by its taking over the prefix of that noun as its own ; and a verbal predicate is seen to agree with its nominal subject by its having a direct pronominal subject whose form is essentially that of the noun's prefix. It is in this general system of correspondence, repetitions and assimilations, the frequent recurrence of the noun's initial element in a given sentence, that we find the groundwork and great law of grammatical construction for that entire Family, to which the Zulu, of which we now proceed to speak more in particular, belongs.

2. The extent, habitat, relationship and character of the Isizulu.

The Zulu language is spoken not only by the native inhabitants of Natal, who now (1893), number nearly half a million

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(456,000), but also by the multitudes of that people in Zululand and in numerous districts farther north and west. To be sure, there are many slight dialectic and tribal modifications of this language among the several different branches of the family. Nor is this strange when we consider that the Zulu nation, as we have known it in the past, was developed from the bringing in of a great number of neighboring and cognate tribes, which were conquered and consolidated with the Zulu in the days of Tyaka,—"the various tribes that were welded together," says the historian Theal, "by Tyaka, and have since formed the Amazulu or Zulus."

It is evident, however, that the language of all these tribes was substantially one from long before the days of Tyaka; as it is also evident that, since that time the entire combination has been subject to a steadily refining, elevating, consolidating process; the language of the conquered being gradually fashioned to the higher standard and more fixed character of that spoken by their superiors. Nor can we believe that any of the African languages or dialects come to us, at the present time, in a state of greater original purity than the Isizulu.

If we look at the history of nations and languages, we shall find, generally, that those have been most affected and modified in character, which have come most into connection and collision with other nations and languages; and, so again, that those which have retained their original character longest and least affected, are such as have been most isolated from nations and languages of a different character.

Again, nations and languages have generally gone in waves one after another over the different parts of the earth, the foremost wave being the last to feel the influence of those which follow. And we have examples of nations and languages, retiring into some nook, or lodging under the lee, as it were, and there retaining their original character to a wonderful extent, for ages; while their more exposed neighbors have, in the mean time, undergone most rapid and wonderful changes.

Now, there is reason to believe that this general and very natural law has held in respect to the nations and languages of this continent; and that there is no part of South Africa, where foreign influence has come in later, or been felt less, than in case of the language and tribes of which we speak, particularly the Zulu. All these nations have evidently come in, centuries since, wave after wave, from the north, and passed along, from age to age, to the south, each crowding and crowded on, until the foremost reached the southern limits of the continent. At the same time, also, the interior tribes have generally turned outward, towards the sea, in their progress. Facts might be given in detail, showing this to have been clearly the case in this part of Africa, and also in some other parts of the continent.

At the southern extremity, however, the foremost wave met others, of a different character. Thus, the Kafirs or Amaxosa

came in contact with the Hottentots, and afterwards with the Dutch and English, all using languages totally different from that class to which the Zulu belongs; while the Arabic and other tongues have had their modifying influences upon the languages of the same class in the rear, or further to the north. In a word, all historical analogy and facts go to indicate that, in this part of Africa, we may properly suppose the original characteristics of that great family of languages, to which the Zulu, Setyuana, Kafir, and other sisters belong, have been preserved most perfect.

This view of the subject invests the study of the Isizulu with peculiar interest, and makes a knowledge of it highly subservient to a right understanding of the apparently anomalous forms and principles of kindred dialects. Nor is it less true that a careful study of the kindred dialects will greatly facilitate the progress of the scholar who aims at a perfect knowledge of the Isizulu. "With such endless connections, does each language run into and out of others, before, around, and behind it, that no one can be studied with any adequacy by itself alone."

In this connection, the thoughtful, instructive remarks of the Rev. J. L. Dohne, in the Introduction to his Zulu-Kafir Dictionary, are worth being reproduced and studied, especially where he says: "It was a particular point of his (Tyaka's) policy, to locate all the subjugated chiefs at his own residence, and, having distributed their people among his own, to keep them in strict subordination and constant fear of himself. Those of them who spoke another dialect than the Zulu were prohibited from doing so in his presence, and addressed him by means of an interpreter. This was continued until they were able to express themselves properly in the Zulu language, which was, on that account, called the *Ukukuluma*, that is, the high language, while all the inferior dialects are called the *Amalala*. In this manner the great Zulu king founded and secured his dominion over many tribes. . . . It is evident that the Zulu dialect, by Tyaka's law regarding the *Ukukuluma*, has retained its originality with a precision and gravity of expression far beyond the other dialects."

A few further notes, giving, for substance, the fruits of some of the more recent linguistic researches and the essence of the opinions of distinguished Bantu scholars concerning these languages, can hardly fail to be of service to such as may be interested in these studies, and yet have no ready access to some of the later and better writings on these subjects. As among these writings, we refer, first, to those of Dr. W. H. I. Bleek, whose connection with Sir George Grey's remarkably large and fine collection of books, grammars, dictionaries, translations, etc., in and about African languages, gave him the best of opportunity to study, analyze and compare them. His great object was to give a comparative view of the structure and principles of all such aboriginal languages as are spoken in the South-Central part of Africa, so far as they were known at the time of his

writing. Of these languages he makes three general classes, the Bantu, Hottentot and Bushman, and evidently regarded the Zulu or Zulu-Kafir as the best representative of the former.

He held, and rightly, that, so far as our present knowledge goes, the Bantu family occupies all that part of South Africa which lies between the Hottentot-Bushman region and the equator; that is, on the eastern side of the continent, from the Keiskamma to the equator, and on the western, from 23° south to about 8° north latitude. Indeed members of this family, in his estimate, are found spread over the western portions of Africa as far northward as Sierra Leone and the banks of the Senegal, including the Bullom and Temne languages, which he counted as cousins to the Kafir, being here interspersed with members of the Gor family, the Fulah, Wolof, and others which, being cognates of the Bantu, as he believed, form together with it the African section of this class.

Dr. Bleek divides this great Bantu family into three general branches, the large middle, which lies between the tropic of Capricorn and the equator, and two detached branches, one to the south-south-east, the other, to the north-north-west. Each branch comprises several languages which are about as distinct from each other as the English from the German, or as the French from the Italian or Portuguese. The south-eastern branch consists of three species, Kafir, Setyuana, and Tekeza. Of these three languages, the Kafir and Zulu have the fuller forms, the more original structural features and the greater melody in sound. The Kafir differs from the Zulu more in the idiomatic use of its words than it does in their form.

The Betyuana, who generally go by the name Abasutu among the Zulus, separated as they are from the Kafir and Zulu tribes on the east, by the Kwathlamba mountains, stretch westward to the Kalahari desert, and extend from the Orange river on the south to some of the sources of the Zambezi on the north. Of these, Bleek makes two divisions, the eastern, in which he includes the Basutu, Baperi and other tribes; and the western, in which he includes the Barolong, Bahlapi, Bamangwato and others.

The limits of the Tekeza language have been very much reduced from what they once were, extending, for the present, from Zululand on the south to some distance north of Delagoa Bay. In former times it seems to have been spoken all along the coast of the Zulu country, where the Zulu now prevails, though some of the peculiarities of the Tekeza may still be found there. The Amancolosi of Natal are said to use this dialect among themselves to this day. The Tekeza includes the dialects spoken by the Amatonga, Amahlengwe and other tribes in the Delagoa region, the Amalala not excepted. But these tribes, as Bleek says, "have now almost all adopted the Zulu language." The Zulu language is not only the standard in Natal and Zululand, whence it has almost entirely displaced the Tekeza dialects which

once prevailed along the coast in the northern parts of this region, but it is also spoken by several very considerable remnants of Zulu tribes that withdrew from the northern part of Zululand and went west under the lead of Umzilikazi, during the reign of Dingan, or about the year 1830, and settled, at first among the Betyuana on the sources of the Vaal, near the Empama or Kashan mountains, where they were called Matabele. Since then this branch of the Zulus, being joined by some of the Betyuana who measurably adopted their language, on being driven out by the Boers in 1837, has spread northward till they have come to settle, some of them, among the tributaries of the Zambezi in the region of latitude from 16° to 20° south. Besides these, several bands of Zulus, some ten or a dozen at least, joined by recruits from other tribes, who have adopted the habits and language of their Zulu leaders, have gone north of the Zambezi, some of them as far as to the Victoria Nyanza region; concerning whom Dr. Cust says, "the uniform testimony of travelers is, that they speak Zulu, though probably composed of many different elements."

From the account of the Wahuma, in the Nyanza region, as given in Stanley's "Darkest Africa," it would seem that they must have much in common with the Zulus, and be, at least linguistically, closely related to them. From his "Comparative Table" of Languages, in a list of 80 words we find a very considerable number essentially the same as in Zulu; and at an interview had with Stanley, when he was in this country some two or three years ago, it was found that "the wife of one of his Zanzibar men, a Zulu woman from Natal, was able to converse with these Humas. The recognition between them seems to have been mutual. The Humas said, 'This woman is one of our people; where did she come from?' To them the woman replied, 'From Zululand, the country of Tyaka.'"

The Bangoni or Mangoni, under Mombera, on the plateau west of Lake Nyasa, who went north from Natal in the early part of the present century, still speak a form of the Zulu, and have the gospel and school books printed in it by the missionaries laboring among them.

Besides the proper or more classic Zulu, there are several closely related varieties, among which are reckoned the Tefula and Amaswazi dialects; the latter of which, on the north of Zululand, is thought to have been a connecting link between the Kafir and the Tekeza species. This Amaswazi dialect, like the Tekeza and Tefula, uses *t* where the Zulu and Kafir would use *z*; as, *itinto* for *izinto*; *unfati*, for *unfazi*; but differs from the Tekeza in not dispensing with *nk* and *p*; nor does it change *nt* and *ml* into *n*, nor *v* into *f*, as the Tekeza does. The Tefula, of widely extended use in the northern part of Zululand, as among the Umtetwa and Amacwabi, differs from the pure Zulu chiefly in its softer pronunciation of certain consonants, such as using *y* for *l*, *t* for *z*, *b* or *v* for *f*, and *n* for *ny* or *nt*; thus, *yapa* instead

of *lapa* ; *itono tami tonke*, instead of *izono zami zonke* ; *inama* for *inyama* ; and *umunu* instead of *umuntu*.

But, "generally speaking," as Dohne says, "the Zulu distinguishes only two dialects, the high language, Ukukuluma, and the low, Amalala. To the first belong the Zulu, Tembu, and Xosa ; to the second, the languages of the other tribes of Natal, the Frontier Fingoes, the Sutus, etc. Another specification of the dialects is the Ukukuluma, high language ; the Ukuteta, a clear, sharp pronunciation ; the Ukutekeza, which usually omits the nasal sounds, and transmutes some consonants ; the Ukutefula, which changes some labials and liquids ; and the Amalala, using none except low, broad, flat sounds. But this classification is merely nominal, and the Zulu itself bears the stamp of the Tekeza and Tefula in many practical points, as in its soft form *ngi*,—*ngi ya tanda*, and *yi*, *ysisibi*. And in these points it again differs from the Xosa, which has the sharp sounds *ndi*, *si*, etc. The distinguishing character of the high language is, that it is comparatively free from many harsh and flat sounds, and always compounds the nasal or liquid sounds before *d*, *g*, *b*, *p*, etc., as in *tanda*, *tenga*, *hamba*, *mpompa*, etc., in which points it exactly agrees with the Tembu, Xosa and others. The Zulu, however, sometimes differs considerably from the Xosa in respect to idiom, rarely making use of conjunctions, and usually giving verb to verb, in the construction of sentences."

In both his "Philology" and his "Comparative Grammar," Dr. Bleek evidently took the Zulu or Zulu-Kafir, as it is sometimes called, to be not only the standard for Natal and Zululand, but the best representative, most original and complete, of the Bantu family, "having in general the most original and best preserved ancient forms." The difference, as he says, between the Zulu and the real Kafir or Xosa lies far more in the peculiar and idiomatic use of words and constructions, than in the elementary parts of their structure or in pronunciation. The author of this (now revised) grammar once compared an edition of the Psalms in Kafir with one in Zulu, and found, on an average, one essential or notional word to a verse in Kafir, not known in Zulu, or else known in a sense quite different from what it had in Kafir, as appeared from the translation. He also found that about half the essential or notional words actually used in the two translations, the Kafir and the Zulu, differed, while the other half were the same ; that is, when the best words were taken in the two dialects or languages, respectively, about one-half were the same, the other half different.

The pronoun of the first person singular, whether used as the subject or the object of a verb, has, in Zulu, the primitive form *ngi*, instead of the *ndi* of the Kafir, or *ki* of the Setyuana. The word for "person" which is found, for substance, in nearly or quite all of the Bantu languages, has the most original form, *umuntu* in the Zulu ; being *umntu* in the Kafir ; *muno* in Tekeza, *mothu* in Setyuana, *mutu* or *mtu* in some, *mundu* or

omundu in some, and still other forms in others. So, in respect to the plural of this word ; instead of the full original Zulu or Xosa form *abantu*, "people," in the different Bantu languages we find various other forms ; as, *antu*, *vantu*, *wantu*, *andu*, *atu*, *watu*, *bathu*, or *ovandu*.

In the "Introduction" to his "Zulu-Kafir Dictionary," the discriminating and scholarly author speaks briefly of some of the general characteristics of this language, and says, very truly, that almost every one, who is acquainted with it in its present state, is "struck with its minute accuracy and fulness of expression, and its copiousness of form. And if we consider that the people who speak it are, with slight exception, living in a state of barbarism, a strong impression is created that it was once the language of a race possessed of far higher cultivation than the present Kafirs, all traces of whose existence is lost in remote antiquity."

He then speaks of the language as being, at the present time, "massive and bulky in both form and idea," but goes on to say that even this massiveness of form, which really represents the spirit of the people, "may be called a beauty," as it leads to "a peculiar flexibility in the formation of compound words ; while its tendency to euphony, in cases of inflection, avoids all discord in vowels, and changes inharmonious consonants into others nearly allied to them, as may be seen in the passive voice, locative case, and other grammatical mutations."

What is here said of accuracy, fulness of expression and copiousness of form, and of the beauty of the Zulu-Kafir, holds also largely in respect to most other of the leading members of the Bantu family, at least so far as they have come to be as yet known. The late Rev. J. L. Wilson, D.D., author of "A Grammar of the Mpongwe Language," "Comparative Vocabularies," etc., etc., has been cited by Dr. Cust as saying that these Bantu languages are soft, pliant, and flexible to an almost unlimited extent. Their grammatical principles are founded upon the most systematic and philosophical basis, and the number of words may be multiplied to an almost indefinite extent. They are capable of expressing all the nicer shades of thought and feeling ; and perhaps no other languages of the world are capable of more definiteness and precision of expression. Livingstone justly remarks that a complaint of the poverty of the language is often only a sure proof of the scanty attainments of the complainant. As a fact, the Bantu languages are exceedingly rich. Every knoll, hill, mountain and peak has a name, and so has every watercourse, dell and plain. It would take a long time to discuss the meaning of these names. It is not the want but the superabundance of names that misleads the traveler, the terms used are so multifarious. The fulness of the language is such that there are scores of words to indicate variety of gait, lounging, swaggering ; each mode of walking is expressed by words ; and more words are used to describe the different kinds of fools than he

had tried to count. The different branches of this wide-spread family, as Wilson adds, have been greatly affected by contact with their neighbors ; on the west coast by the Portuguese, and on the north-west frontier by the Negro group ; on the south by the Hottentot, Bushman and Dutch ; on the east coast by the Portuguese, Malagasi and Arabs ; and on the north-east frontier by the Hamitic group. And yet, notwithstanding these alien influences, and the accession of loan-words, the different languages retain their original words and grammar without material modification, and show far more affinity than could be expected of tribes in a low state of culture, living so far apart, and deprived of all friendly intercourse.

In his Preface to a "Dictionary and Grammar of the Kongo Language," of some 742 pages, the author, Rev. W. H. Bentley, having referred to the richness, flexibility, exactness, subtlety of idea, and nicety of expression he found in that language, very truthfully says : "This wealth in idea and form does not specially characterize Kongo, but is possessed by the whole family of Bantu languages to a greater or less extent. Identical rules, words, forms, and turns of expression are spread over the whole area inhabited by the Bantu race, and are found among peoples who can have had no intercommunication since their first separation, such as the languages spoken at the Cameroons and in Zululand, which are 3,000 miles apart. The wide-spread possession of these qualities points to their existence in the parent stem, which must have been itself of a high class, as in the case of that language in which were written those early Vedic hymns, sung in Hindu worship, at the time when Moses was growing up to manhood at the court of the Pharaohs."

In the great, substantial unity amid the rich variety, which we find in the Bantu languages, together with their general flexibility and wonderful capacity for growth and molding, we see reason to believe that the best elements of each and all may yet be gathered and embodied into one rich, complete whole ; just as the English, having appropriated and utilized the best qualities of many, "like bees," as Camden says, "gathering the honey of their good properties, and leaving the dregs to themselves" has come to be, doubtless, the most perfect of all that the world has yet seen.

To aid in selecting and consolidating the best elements of all the best members of the great Bantu family of languages, into one rich, strong, flexible, yet simple, chaste, expressive whole, that shall be alike the property and for the use of the millions of the Bantu race, should be the aim of every missionary and scholar that can have a part in such a blessed work for such a race and language in these wonderful, changeful, reconstructive days through which we and they all are now passing.

A REVISED GRAMMAR

OF THE

ZULU LANGUAGE.

Usus
Quem penes arbitrium est, et jus, et norma loquendi.
HORACE.

Nature and Division of Grammar.

§ 1. ZULU GRAMMAR treats of the principles and rules of the Zulu Language.

§ 2. The division and arrangement of the grammar are naturally suggested by the three elementary parts of the language, viz : *sounds*, *words*, and *sentences*.

The first part, which treats of the *sounds* of the language, together with the *letters* by which these are expressed, and of their *union* into syllables and words, is called *Orthography*.

The second part, which treats of the *classification*, *derivation*, and *inflection* or forms of words, is called *Etymology*.

The third part, which treats of the laws by which words are arranged and combined in *sentences*, is called *Syntax*.

PART I.—ORTHOGRAPHY.

CHAPTER I.

LETTERS AND SOUNDS OF THE LANGUAGE.*

SECT. 1.—*Alphabet.*

§ 3. The alphabet here proposed to be used in writing the Zulu Language consists of 27 letters, as follows :—

Forms.	Names.	POWERS.	
		As in English.	As in Zulu.
A	a	a	father
B	b	be	but
C	c	ce	-----
D	d	de	did
E	e	e	they
F	f	fe	fate
G	g	ge	game
H	h	he	-----
I	!	!e	-----
I	i	i	ravine
J	j	je	jade
K	k	ke	king
L	l	le	love
M	m	me	man
N	n	ne	name
O	o	o	note
P	p	pe	pine
Q	q	qe	---
R	r	re	rose
S	s	se	say
T	t	te	tide
U	u	u	pool
V	v	ve	vine
W	w	we	way
X	x	xe	---
Y	y	ye	year
Z	z	ze	zeal
			umame, bala.
			bopa, ubisi.
			cela, amacala.
			deda, udade.
			etu, wena.
			fika, ukufa.
			geza, igama.
			hamba, hola.
			!weba, um'ezo.
			iso, mina.
			jabula, ijuba.
			kodwa, inkuku.
			lala, pola.
			mila, umame.
			nika, kona.
			bona, kona.
			pata, upape.
			qeda, amaqanda.
			Umaria, Ukeristu.
			sala, usuku.
			teta, umuti.
			uti, umusa.
			vala, imvula.
			wetu, ukuwa.
			xopa, Utixo.
			yeka, buya.
			zala, izono.

§ 4. Of these twenty-seven characters, twenty-six are the same in form, though not all the same in power, as in the English alphabet; while one, !, the exclamation point, used to represent one of the gutturals, is here introduced anew.

* For a full discussion of the whole subject of Zulu "phonology and orthography," see American Oriental Journal, vol. iii, No. 2, pp. 423-472.

REMARK.—The power, value, or sound of these letters, and the change which the introduction of the above new character has upon the orthography of the language, will be more fully shown in the following sections, particularly the 9th, 10th, and 18th paragraphs.

§ 5. (1) A full and perfect alphabet of the Isizulu, as of any language, would contain a number of letters precisely equal to the number of simple sounds belonging to the language. Every such sound would have its own distinct character, and that character never be used in the same language to represent any other sound.

(2) The author could have wished it practicable for him to use Dr. Lepsius' "Standard"—the nearest approach, as yet, to such a perfect alphabet—in this work. But, in the circumstances, being prevented from doing as he would, he concludes to follow, for substance, the method now in use by the mission for which this grammar is now revised, simply premising that this need not prevent any future change in a new edition of this work, should one be required, or in other books to be hereafter printed, should such a change be deemed advisable.

SECT. 2.—*Division of the Letters.*

§ 6. The most general and natural division of the Zulu alphabet is into *vowels*, *consonants*, and *clicks*.

The vowels, or vocalic sounds, are those which are formed without resisting or interrupting the stream of air from the lungs by bringing any of the parts of the mouth into contact.

The consonants, or consonantal sounds, are those which are formed or articulated by the meeting together of some pair of the organs of the mouth, to intercept and compress the air, as it issues from the throat. The consonants, by themselves, are but obscurely heard, and become distinctly audible only in conjunction with the vowels. And hence they are called consonants, or *joint sounds*.

The clicks are those peculiar, sharp, abrupt sounds, which are formed by a rush of air into a vacuum, produced by a sudden separation of some closely joined pair of the oral organs.

§ 7. Of vowels there are five, viz: *a, e, i, o, u*; of consonants, including the gutturals and the English *r*, there are 19, viz: *b, d, f, g, h, l, j, k, m, n, p, r, s, t, v, w, y, z*; and of the simple clicks there are three, which are here represented by *c, q, and x*.

REM.—The letter *r* is inserted in the Zulu alphabet with its English power, as above, and reckoned among the consonants. But the English sound of that letter (*r*) is not known in the Isizulu. It is introduced for use in writing words transferred from the English and other languages, particularly proper names, in which that letter may occur and be regarded as indispensable to the integrity of the transferred word or name.

SECT. 3.—*Powers or Sounds of the Letters.*

§ 8. The general principle on which the Zulu alphabet is constructed, is to assign uniformly one sound, value, or power, and only one, to each letter. (See § 5.)

Where there are certain intermediate sounds,—as there naturally are in the Isizulu, as in most other languages, and especially in those which have never, or but lately, been reduced to writing,—for which no special letter is provided in the alphabet, these intermediate grades are arranged under one or the other of the two contiguous extremes to which a proper exponent is assigned.

This remark applies to all the different kinds of sounds in the Isizulu,—as well to the vowels, clicks, and gutturals, as to the consonants,—of which, illustrations will occur as the sounds or powers of the different classes of letters are considered in their order.

A.—VOWELS.

1. *Their Number, Origin and Value.*

§ 9. The number of vowel sounds which are marked, and for the notation of which special separate letters are used in the Zulu alphabet, are the five following:—*a, e, i, o, and u.*

1. The vowel *a* is the purest, most easily produced, and most original of all the vowels, and indeed of all the sounds which enter into the composition of speech; and on this account it stands at the head of the alphabet.

It consists of a mere emission of the voice from the throat through the unclosed lips, without the slightest interference from any of the organs of the mouth.

Its value is that of the English letter *a* in *father, ark*; as in *ubaba, amasi, udade.*

2. The vowel *i* is the closest of all the vowels, and is produced by a compressed emission of the voice between the tongue and roof of the mouth, while the oral aperture is horizontally extended to the greatest length.

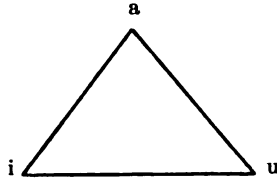
Its value is that of *i* in *ravine*, or of *ee* in *meet*; as in *mina, sila.*

3. The vowel *u*, which is just the opposite of *i*, and the most obscure of all the vowels, is produced by bringing the opposite corners of the mouth into the closest approximation to each other, while the voice is emitted between the two lips.

Its value is that of the English *oo* in *pool, boot*; as in *pula, imvula.*

REM. 1.—These three vowels constitute so many fixed points on the extremes of the vowel region, the former, *a*, a pure, open, throat tone, being the limit on the border of mere breathing; and the two letters *i* and *u*, which are called the close, consonantal vowels, and which easily pass over into the semi-vowels or semi-consonants, *y* and *w*, being the limit on the consonantal border.

REM. 2.—The relation and position of these determinate vowels, *a*, *i*, and *u*, may be mathematically represented as standing at the three extremes of a triangle; thus,



§ 10. 1. The middle diphthongal vowel *e* is produced by an emission of the voice from the mouth in a midway position between that easy passive state in which *a* is produced, and that extreme of horizontal dilatation in which *i* is uttered.

The components of *e* are, therefore, *a* and *i*; or thus, $a-i=e$. The sound is sometimes denoted in English and French by the two letters *a* and *i* conjoined as in *maid*, *fail*, *gait*; *maison*, *fraiche*, *palais*, where the sound is that of *ey* in *they*, or of *a* in *late*; as in Isizulu, *wena*, *etu*, *impela*.

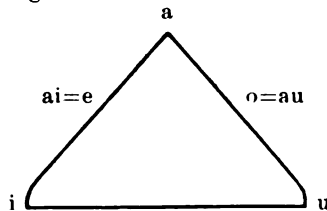
2. The middle diphthongal vowel *o* is produced by an emission of the voice from the mouth in a midway position between that natural passive state in which *a* is uttered and that extreme of horizontal contraction in which *u* is uttered.

The components of *o* are, therefore, *a* and *u*; or thus, $a-u=o$. The sound is represented in French by a combination of its elements *au* in *faux*, *au fait*, etc., which is the sound of English *o* in *note*, *bone*; as in Isizulu, *umoya*, *onyoko*.

REM. 1.—The formation of the one medial vowel *e* from *a-i*, and of *o* from *a-u*, is common in some of the Indo-European, and some other languages, particularly in the Sanscrit, where *a* at the end of one word when followed by *i* in the beginning of the next, coalesces with it and gives *e*: and *a* followed directly by *u* coalesces and gives *o*; thus, *wala* with *ishti* becomes *waleshti*, and with *ushtra*, becomes *waloshttra*.

REM. 2.—Of this change of *a-i* into *e*, and of *a-u* to *o*, the Isizulu presents numberless examples, especially in the forming of the genitive case of nouns, and in the case of words beginning with *i* or *u*, preceded by prepositions terminating in *a*, as will be shown hereafter.

REM. 3.—This series of five vowels may be mathematically represented by the following scheme:—



The vowels *e* and *i*, on the left side of the diagram, are produced by dilating the oral aperture horizontally: and those on the right, *o* and *u*, by contracting it; the vowel *a*, at the head, being the point of beginning nearest the breath, and *i* and *u*, at the foot, the points of termination nearest the consonants.

§ 11. There is, in Zulu, another vowel sound between *a* and *e*, and composed of them as *e* is composed of *a* and *i*. This sound, which is somewhat like that of *e*, though shorter but hardly distinguishable from it by an English ear, is common in German, where it is represented by two dots over the *a*.

REM.—The same character might be employed in the Isizulu, were it advisable to specify that sound in distinction from that of *e* to which it is so nearly related. But it is thought to be sufficient in this language to mark and symbolize its five principal vowels, *a*, *e*, *i*, *o*, and *u*; and that all the nicer shades may be conveniently arranged under these.

2. Quantity or Length and Strength of the Vowels.

§ 12. The vowel sounds of the Zulu language may be divided into three classes: long, short, and obscure, or medial. The difference between the long and the short vowels lies, not so much in the quality of the sound, (for in both cases it is radically the same,) as in the strength or weakness,—which corresponds to the length or shortness as to time,—with which they are enunciated. The terms *long* and *short*, as applied to vowels in the Isizulu, refer, therefore, to that degree of loudness and distinctness of tone which is consequent upon strength of muscular action, rather than to any difference in quality or marked variety of sound depending upon the length of the vocal tube, which confines the vibrations, and upon the modification of which depends the generic character of the vowel sounds.

1. The difference between *a* long and *a* short, in Isizulu, is the difference between these two letters, or the sounds of them, as heard in English in the one case, in *father*, where it is long, and in the other case, in *genera*, *dogma*, where it is short. Thus, in *udade*, *a* is long; but in *umfula*, it is short.

2. The difference between *o* long and *o* short is as the difference between *a* long and *a* short. The long *o* in Zulu is the sound of *o* in English *bone*, *note*; the short *o* is of a weaker and quicker enunciation like *o* in *mellow*, *burrow*. Thus in *uku bona* and *inkosi*, *o* is long; but in *ubuso* and *intando*, it is short.

3. The difference between long *e* and short *e*, long *i* and short *i*, and between long *u* and short *u*, is similar to that between long *a* and short *a*, and between long and short *o*, as already illustrated. Thus the *e* in *uku bema* and *wena* is long, but in *udade* and *lungile* it is short; the *i* in *uku mila* and *mina* is long, but in *inkosi* and *ubani* it is short; and the *u* in *imvula* and *imbuzi* is long, but short in *imsini* and *abantu*.

4. As a general rule sufficiently correct for all practical purposes, it may be said that the vowels of the *accented* syllables are *long*, while those of the *unaccented* syllables are *short*.

§ 13. 1. The long vowels are not all of the same uniform length, neither are the short vowels all of the same uniform shortness. The difference in length between what are termed long and short is scarcely greater than that between what may be called the long and longest, or greater than that also between what may be called the short and shortest.

2. Between the long and the short, there is another grade, a vowel sound of intermediate length, which is found for the most part under the secondary accent of long words, as the long vowels are found under the primary accent.

3. The very short or obscure vowel sounds are found chiefly at the end of words, where they are often passed over so lightly as to become almost, and in some cases quite, imperceptible in ordinary speech. In such cases the true sound is generally ascertained only by a particular effort, or by taking the word in combination or inflection, where the sound may be known from analogy, or it becomes distinct by coming under the accent. Examples of this sort are found in such words as *umngani*, *inkosi*, etc., where, by suffixing a particle, as *ke*, which carries the accent forward from the penult to the final syllable (*ni* or *si*, etc.); thus, *umnganike*, *inkosike*, etc.; or by putting these nouns in the locative case; thus, *inkosini*, etc., the final vowel of the root is distinctly heard by reason of the accent which is placed upon it.

4. The general difference between the long and short vowels requires, ordinarily, no particular mark of distinction, except, perhaps, in the Dictionary; since those vowels are uniformly long which come under the primary accent, and that accent, in a correct system of dividing Zulu discourse into words, falls uniformly upon the penult.

5. Much less do the minor differences of medial and obscure vowel sounds need to be marked as by diacritic points or other means affecting the alphabet or orthography of the language. As in naming the colors of the rainbow, it is deemed sufficient to select and designate the principal; so in the series of vocalic and consonantal sounds, we must content ourselves with denoting those which are generic and fundamental, and leave the less important, subordinate shades, to arrange themselves under their respective principals.

3. *Double Vowels or Diphthongs.*

§ 14. 1. It has been shown (§ 10), that the two vowel sounds, *a-i*, sometimes combine and form another distinct vowel sound, the medial *e*; and so also that the two vowels, *a-u*, combine and form the distinct medial vowel *o*.

2. But sometimes two vowels are found coming together in Isizulu, both of which are so distinctly sounded that each is heard, and yet the two are so nicely blended that they both together form but one syllable, and thus constitute what are called *diphthongs*.

3. Such are the compound or double vowels *ai*, as heard in the negative Zulu adverbs *ai* and *hai*, and in the nouns *ugwai*

and *Upatai*, where the compound, (*ai*), sounds something like *i* in the English word *pine*, or more like the English affirmative adverb *aye*.

4. Such also are the compound or double vowels *au*, as heard in the Zulu exclamation *au!* and in the words *gaula*, *umhau*, where the compound (*au*) sounds like *ow* and *ou* in the English words *now*, *ounce*.

5. The compound *ei*, as heard in the Zulu proper name *Ubebei*, belongs to the same (diphthongal) class as *ai* and *au*, though in a modified degree, since its initial vowel *e*, is a derivative (from *a-i*); and hence the blending, the diphthongal character of the compound, is less perfect than in *ai* and *au*, as the difference, (on which the blending depends), between *e* and *i* is less than between *a* and *i*, and between *a* and *u*. (See § 10.)

REM.—Here, in the examples *ai*, *au*, and *ei*, it will be observed that the union of sounds is between the pure throat vowel, (or else its near derivative, *e*), on the one extreme, and the consonantal vowels, *i* or *u*, on the other extreme.

§ 15. The union of two vowels in one unit of sound, so as to allow both to be heard in the blending, can occur only where the first of the two is either the pure open vowel *a*, or else one of its near derivatives (*e* or *o*), and the second of the two is one of the consonantal vowels, *i* or *u*; as it is only on these conditions that the vocal organs can glide easily, and by a single operation, from an open to a closed state, and carry, as it were, two vocalic sounds on one route, as a proper diphthong requires. Hence:—

1. In such vocalic combinations as *ao*, in the Zulu words *indao*, *ungao*, etc., where the second vowel (*o*) is closely related to the pure open vowel *a*, the difference between the two (*a* and *o*), is not sufficient to allow of an easy melting into a diphthong. In pronouncing them a new position of the mouth and emission of the breath are required, which produce a sort of hiatus, or soft breathing, between the two.

2. So, in such vocalic combinations as *eu*, in *imben*, where the components, *e* and *u*, are from the two opposite series of vowels, as may be seen in the diagram (§ 10, Rem. 3), each vowel retains its own separate sound, and the combination never melts into a proper diphthong.

REM. 1.—Of the five permanent pairs of compound vowels now discussed, the first two, *ai* and *au*, are regular original diphthongs. The difference between the two vowels of each pair is of the widest and purest kind; and hence the blending is both easy and genuine.

REM. 2.—In the compounds *ei*, *ao*, and *eu*, the difference between the respective elements is not so great; and, in an orthoepical and historical view, only one of them, *ei*, can be regarded as a diphthong. The other two pairs are mere combinations: the one, *ao*, of a homogeneous, and the other, *eu*, of a mixed character.

4. *Euphonic Vowel-changes.*

§ 16. 1. The concurrence of two vowels in two successive syllables or words, often occasions a hardness in pronunciation, generally called a *hiatus*; to prevent or remove which, with the Isizulu, is always an object.

2. The various methods or euphonic expedients to which this language resorts, to prevent a hiatus, may be reduced to two kinds;—the first, and that which alone comes properly under consideration in connection with the vowels, is to diminish the effort in speaking, by reducing the volume of sound, and lessening the number of syllables; the second, the consideration of which comes more properly in connection with consonants, is to insert a letter or particle, and thus to prevent passing sharply from one abrupt sound to another, by first constructing a bridge between them.

3. The various changes to which Zulu vowels are subject, for the sake of euphony, are generally called *contraction*, *crasis*, *apostrophe* or elision, and *commutation*, to which, perhaps, may be added *omission*.

I. *Contraction*, in its most limited sense, or the uniting of two successive vowels, in the same word, into one sound, often occurs in the Isizulu, as:—

1. In forming the genitive case of nouns, the initial vowel of which is *a*, *e*, or *o*, where the genitive particle, *a*, is absorbed; as, *ilizwe labantu*, (*l-a-abantu*); *umfula welo 'lizwe*, (*w-a-elo*); *izinto zodade*, (*z-a-odade*). And so, again, in forming the genitive case of any noun or pronoun, where the preformative (of the limited noun) is *a*; as, *amadoda enkosi*, (*a-a-inkosi*); *amazwi omlomo*, (*a-a-umlomo*).

2. In forming the relative pronoun, of which one element is always the relative particle *a*; as, *o* from *a-u*; *e* from *a-i*; *eli* from *a-ili*; *aba* from *a-aba*; etc. And so, again, a personal pronoun is sometimes absorbed by a relative, where the construction brings the two in juxtaposition, and each consists of a single vowel; as, *umuntu o ya ku m bona*, (*umuntu a-u (=o)-u ya* etc.; *into umuntu a yi bonayo*, (*into umuntu a-i (=e)-u yi bonayo*); etc.

REM.—This term—contraction—is often used in a general sense, to include not only the kind of change above named and illustrated, but also such as are named under the following heads, as effected by *crasis*, *apostrophe*, *commutation*, etc.

II. *Crasis*, or the coalescence of the *final* and *initial* vowel of two successive words, so as to form but one sound, is another euphonic expedient of the Isizulu, to promote ease in

speaking. It is found only in such words as are closely connected, and the first of which is generally of a subordinate import. Hence it most frequently occurs:—

1. In the preposition or conjunction with the following noun; as, *nomuntu* for *na umuntu*; *nenkomo* for *na inkomo*; *namazwi* for *na amazwi*.

2. In the compound tenses of verbs, between the pronouns and auxiliaries; as, *wa be tanda* for *wa be e tanda*; *i bi jikile* for *i be i jikile*; *u bu zwile* for *u be u zwile*; *i si file* for *i se i file*; etc.

III. *Apostrophe*, the simple dropping or eliding of a vowel, generally from the end, but sometimes from the beginning, and sometimes from the middle, of a word, and indicating the elision generally by the mark of an apostrophe, is another expedient of the Isizulu, to prevent a hiatus.

1. *a.* The general rule is to elide the final vowel of the preceding word; thus, *s' enza* for *si enza*; *ba y' enza* for *ba ya enza*; *n' aka* for *ni aka*; *zonk' izinto* for *zonke izinto*; *tin' abantu* for *tina abantu*.

b. So also the final vowel, *a*, of the prepositions, before proper names; as, *n' Amazulu* for *na Amazulu*; also, *Obaba n' Omathe* for *Obaba na Omathe*.

c. Before other words, however, requiring no capital letter at the beginning, the final vowel of the preposition is generally united, by crasis, with the initial vowel of the following word (see § 16, 3, II); thus, *nobantu* for *na abantu*.

d. The final vowel of the preposition *njeng* is sometimes elided; as, *njeng' izwi*; but it is more frequently united, by crasis, with the initial vowel of the next word; as, *njengamfina* for *njeng e mfina*; *njengukaba* for *njeng a kaba*.

2. *b.* When an apostrophe is necessary, and the elision of the final vowel of the preceding word would cause ambiguity, the initial vowel of the word following is cut off by *apheresis*; thus, *ibhala* for *ibhala*, that letter; *ibhala*, that letter; *ibhala*, that letter.

3. There are other cases in which the initial vowel of a word is cut off.

4. In forming the genitive of proper names of persons, the initial vowel of the name is cut off; as, *ibhala* for *ibhala*.

5. In the vocative case, as, *ibhala* for *ibhala*; *ibhala* for *ibhala*.

6. In the imperative case, as, *ibhala* for *ibhala*; *ibhala* for *ibhala*.

7. In the infinitive case, as, *ibhala* for *ibhala*; *ibhala* for *ibhala*.

the elision of the vowel; thus, *umninimuzi*, from *umnini-umuzi*, owner of a kraal; *amanzimtoti*, from *amanzi-amtoti*, name of a river = sweet water.

4. Sometimes, in the formation of a word, two vowels are brought together in such a relation, or of such a nature, as to require one of them to be dropped, as from the middle of a word, in which case the elision is not marked by the use of the apostrophe; thus, *aboni* for *abaoni*; *isono* for *isiono*; *ubomi* for *ubuomi*; *isebi* for *isiebi*. But in *isiula*, fool, both vowels are retained and distinctly sounded. The same holds in some other words; as, *iula*, antelope, pl. *amaula*.

IV. *Commotation*, or the changing of one vowel into another, or into a cognate semi-consonant, is another euphonic process for preventing hardness of pronunciation in the Isizulu.

1. When two vowels come in juxtaposition, the first of which is one of the close consonantal class, *i* or *u*, or a derivative, *e* or *o*, and the second of the two is an open vowel, *a*, or a derivative,—the upward order as they stand in the diagram, (§ 10, Rem. 3)—it is generally the case that the first either thrusts in its cognate semi-consonant, *y* or *w*, in order to facilitate the transition of the vocal organs from a close to an open state, or to furnish a support for the following vowels: or else, in rapid pronunciation, the first, close vowel (*i* or *u*), passes quite over into its cognate, *y* or *w*,—*ia*, *ie*, *io*, etc., becoming *iya* or *ya*, *iye* or *ye*, *iyu* or *yo*, etc.; and *ua*, *ue*, *uo*, etc., becoming *uwa* or *wa*, *uwe* or *we*, *uwo*, or *wo*, etc.

Examples of this principle, and of these changes, abound in the Isizulu, of which the following may serve as a sufficient illustration; thus, *ukwazi* for *uku azi*; *ukwenza* for *uku enza*; *inkomo yami* for *inkomo i ami*; *umfana wami* for *umfana u ami*; *umuzi u wakiwe* or *umuzi wakwe* for *umuzi u akiwe*; *imizi i yakiwe* or *imizi yakwe* for *imizi i akiwe*; *umfana o walusa* for *umfana o alusa*; *into e yapukile* for *into e apukile*; *umuti o wapukile* or *umuti wapukile* for *umuti o apukile*, etc., etc.

2. The vowel *a* sometimes passes over, in a similar manner, into *w* before another vowel; thus, ‘*amabele a nga wako*’ for ‘*a nga a ako*,’ ‘*amakosi a wodwa*’ or ‘*amakosi a odwa*’ for ‘*a odwa*.’

3. It is on this principle that the pronouns which consist, radically, of a single vowel, as *i*, *e*, *a*, *u*, are often strengthened, and sometimes a hiatus is prevented, by their taking before them a cognate semi-consonant, *y* or *w*, making *yi*, *ye*, *wa*, *wu*, when their position or import requires strength of utterance, or they follow in close connection with another word ending, as all words do, in a vowel; thus, ‘*u yi bonile*’ instead of ‘*u i*

bonile;' 'si wa bonile' instead of 'si a bonile;' 'nga ye tanda' instead of 'nga e tanda;' 'wa ye tanda' for 'wa e tanda,' contr. of 'wa be e tanda.'

REM.—But perspicuity and the genius of the language sometimes forbid elision, commutation, and coalescence; or the taste or vocal organs of the people prefer some other method of avoiding a hard sound in some instances; and in such cases, resort is had to the insertion of some euphonic particle of a consonantal character, a notice of which comes under the head of consonants. (See § 35.)

V. *Omission of the vowel u.* After the more flowing semi-vocal consonant *m*, the close vowel *u* is often omitted, more especially when followed by other flowing consonants, as *l*, *n*, *s*, *z*, and sometimes *k*, *t*, *v*; thus, 'kazimla' for 'kazimula'; 'umne' for 'umune'; 'umsa' for 'umusa'; 'umzi' for 'umuzi'; 'emva' for 'emuva.'

Sometimes nothing is heard of the sound of *u* in these and similar examples; sometimes it is brought out very full and distinct, especially where the accent comes upon it; but in most cases the enunciation of it is short and suppressed, probably something like the Sheva in Hebrew.

REM.—1. Some tribes, as the Amazulu and their neighbors, make a much more frequent and full use of *u*, as above, than others. The rule with the former seems to be to retain it in full; with the latter, to omit or suppress it.

REM.—2. At a much earlier period this vowel was doubtless in general use by all the tribes speaking cognate dialects, in all such examples as are now referred to, and in many other instances where it is omitted even by the Amazulu. Doubtless *umu* was originally the full and distinct form of the incipient in all those nouns where we now find only *um*, making *umufana*, *umubila*, etc.; where we now hear simply *umfana*, *umbila*, etc.

REM.—3. In some of the cognates of the Isizulu, as the Sityuana, Swahili, and Rinika, the *u*, or its equivalent *o*, is still in general use in those incipients which correspond to *um* in Isizulu; though the initial *u* has been worn off, or dropped, in those dialects, while it is retained here; thus, in the Sityuana, we find *molilo* (*mulilo*), for the Zulu *umlilo*; and in the Rinika, we find *mulungu* and *muzi*, where, in Isizulu, we have *umlungu* or *umlungu*, and *umzi* or *umuzi*, etc.

B.—CONSONANTS.

1. *Their Number and Value.*

§ 17. The number of consonants, including the two semi-vowels *w* and *y*, the gutturals *h* and *!*, and the English *r*, is, in all, 19. (See § 7.)

REM.—Between some of the cognate consonants, as *b* and *p*, *g* and *k*, *f* and *v*, different grades of intermediate sounds are often heard, which are arranged under their respective contiguous principals, where they will become naturalized and absorbed as the sounds and forms of the language become more fixed by writing.

§ 18. The value or sound of the several consonants is as follows:—

B is sounded as in English, ‘but,’ ‘number;’ thus, ‘ubaba,’ ‘yebo.’ Under it is ranked also a somewhat modified sound of this letter, nearly intermediate between the genuine *b* and *p*, as in ‘koboza’ or ‘kopoza.’ This intermediate sound is heard also in other instances in which it comes nearer to *p* than *b*; and hence it is reckoned under that letter, as in ‘qapula’ or ‘qabula;’ ‘popoza’ or ‘boboza.’

D has a clear, distinct sound, as in ‘did;’ ‘udade,’ ‘kodwa.’ It also represents a sound nearly intermediate between *d* and *t*, as in ‘dunduzela’ or ‘tunduzela;’ ‘Udambuza’ or ‘Utambuza.’

F has a clear, sharp sound, as in ‘fate,’ ‘if;’ thus, ‘umfana,’ ‘funda,’ ‘isifo.’ There is also a sound intermediate between that of *f* and *v*, as in ‘Uzafugana’ or ‘Uzavukana;’ ‘uku futa’ or ‘uku vuta.’

G is always hard, as in ‘go,’ ‘game,’ ‘log;’ thus, ‘igama,’ ‘geza.’ It is often preceded by the ringing nasal sound of *n*. There is also a sound intermediate between that of *g* and *k*, as in ‘Uzafugana’ or ‘Uzafukana;’ ‘uku ganda’ or ‘uku kanda;’ ‘Utugela’ or ‘Utukela.’

H, as Dohne says, “is more of a guttural than a simple aspirate as used in Zulu, because it is sounded with more force and depth than the English *h*, in *hat*, *hand*. It is exactly like the German *h* in *haut*. As a guttural it is allied to *g*, *k*, and *r*.” In this work it is used not only, as formerly, in its simple aspirate value, as in *hamba*, but also to represent the soft guttural sound that was, at one time, represented by *r* (*R*); as in *hola*, formerly *rola*, lead, a sound somewhat broader than the German *ch*, in *macht*, and corresponding more to the guttural sound of *ch* and *g* in the Dutch words *christen*, *God*, *goed*.

!. This letter, the common exclamation point, is used in this work to represent a peculiar, hard, rough guttural, which seems to be made by contracting the throat and giving the breath a forcible expulsion, at the same time modifying the sound with a tremulous motion of the epiglottis, as in *!eza*, milk into the mouth; *!weba*, scratch, as a cat with claws, or a child with finger nails; *um!ezo*, a switch. This word is generally used in the plural, *imi!ezo*, tails worn in war or dancing. Dohne describes this sound as “a hard guttural,” “a kind of choking, very difficult to describe and more so to utter.” The same writer finds also a third sound of this difficult kind, which he calls “a palato-guttural,” or “guttural click,” “a peculiar mixture of the palatal and guttural;” as in *umgakla*, or *umga!a*, a kind of antelope; *umgekle*, or *umge!e*, an ox

with long spiral horns. But this sound is so rare, difficult and ill-defined that I introduce no new character for it. It may be represented, as above, by *kl*, or by *!*. Or it might be represented by the exclamation point inverted, *¡*, as *umga¡a*.

J is used to represent the same compound sound (*dzh*) which it represents in English; as in Eng. judge; in Zulu, *inja*, dog; *jabula*, be glad.

K is sounded as in keep, king; thus, *kodwa*, only; *kala*, cry. (See also *G*.) In words translated from other languages, it is used to represent the sound of *c* hard; thus, *ikamelo*, camel, *ikati*, cat.

L has the soft liquid sound of the same letter in English; thus, *londa*, keep; *bala*, count; *lapa*, here. This letter is also combined with *h*, making *hl*, to represent a strongly aspirated or palatal l-sound; as in *hlala*, sit; *isihlanu*, five; *inhle*, nice. Combined with *dh*, making *dhl*, it represents a slightly aspirated, flat, dento-lingual sound, like the Welch *ll*, rather lateral than palatal; as in *uku dhla*, to eat; *indhlu*, hut; *dhlala*, play.

M is sounded as in 'man,' 'move;' thus, 'mina,' 'puma,' 'igama.' This letter is combined with many other consonants; thus, *mb*, *mf*, *mn*, as in 'kambe,' etc.*

N has, by itself, one pure simple sound, as in 'name,' 'nine,' 'not;' thus, 'kona,' 'unina,' 'umfana.' This letter, like *m*, is often combined with other consonants, where it has a half suppressed, ringing, nasal force, as in 'hand,' 'bank;' thus, 'linda,' 'konkota,' 'amanzi,' 'amanga,' etc., as below.

There is (as above), a simple, elementary sound, which is allied to the sound of *n*, and also to that of *g*, though differing from both—the sound of *n* in 'conquer,' and of *ng* as in 'song,' 'king.' The difference between this half suppressed, ringing, nasal sound, and the sound of *ng*, as heard in 'finger,' 'angry,' etc., where we have the sound of *g*, in addition to the above *ng* (= 'fing-ger,' 'ang-gry,' etc.), may be more clearly seen by comparing the noun 'longer' (=one who longs), with the adjective 'longer' (=of greater length), the sound of *ng* being simple in the first, and compound in the second. In Isizulu this nasal sound is not found, as in English, alone: though its use in combination with other consonants is very common, especially with *g*; thus, in English, *finger*, *angry*, *stronger*, in Zulu, *ngi*, *nga*, *ilanga*, *amanga*.

P has, in Zulu, the clear sound of the same letter in English, as in 'pin,' 'past;' thus, 'ukupa,' 'pezu,' 'pila.' It is, how-

* The combination of the nasal *m* and *n* with other consonants would be not unlike what we have in English were we to divide words so as to put the nasal at the beginning of a syllable; thus, *co-mbine*, *co-mfort*, *ca-mping*, *la-nding*, *do-nkey*, *moo-nshine*.

ever, used in some cases to represent a sound between the proper *b* and *p*, as 'uku putuza' or 'uku butuza.' (See *B*.)

R is adopted, in Zulu, to represent the English sound of that letter, in such words as are transferred with it; though the sound is not heard in this language; and it is with difficulty that the natives can learn to speak it. They always incline to give the sound of *l* in place of *r* when required to utter the latter. Formerly, this letter, *R* (*r*), was used to represent gutturals. (See *H*.)

REM.—The very common vernacular use of this sound (of *r*) in the Sityuana, cognate of the Isizulu, renders the introduction of it here the more advisable, as it may help prepare the way for an importation of words and an assimilation of the two dialects.

S has generally the sharp hissing sound of the same letter in English, as in 'us,' 'saint;' thus, 'inkosi,' 'insika,' 'sonke.' In some cases it has a slight soft flat variation, approaching to the sound of *z* in *nasal*, as in 'uku sungeza' or 'uku zungeza.'

T is sounded as in 'tide,' 'net;' thus, 'tina,' 'tata,' 'tula.' There are intermediate sounds between this sound and that of *d*. (See *D*.)

REM.—*T* has been employed, sometimes, before *s*, to give the sharp hissing sound of that letter more prominence, thus 'nantsi,' 'intsika,' etc.; but there is no necessity for this, and the system of orthography will be more simple and consistent by writing such examples without *t*, thus 'nansi,' 'insika,' 'insimbi,' etc.

V is sounded as in 'vine,' 'cave;' thus, 'vala,' 'ukova.' This letter is also used to represent a sound between that of *v* and *f*. (See *F*.)

W is always a consonant, or rather a semi-consonant, in Zulu, and has the English sound of that letter in 'way,' 'wise;' thus, 'wena,' 'wisa,' 'ukuwa.'

Y is always a consonant, or rather, like *w*, a semi-consonant, in Zulu, and has the English value of that letter in our system of orthography, as in 'yes,' 'you;' thus, 'yena,' 'yonke,' 'umoya.'

Z is sounded as in 'zeal,' 'freeze;' thus, 'ilizwi,' 'izinkomo.'

2. Classification and Relationship of the Consonants.

§ 19. 1. Consonants may be divided according to two methods of description—according to the different *organs* of speech by which they are formed; and according to the different degrees of *influence* which those organs have in the formation.

2. Considering the *organs* by whose action they are formed, the consonants in Isizulu, may be divided into four kinds:—

- (a). The *Gutturals*, or throat sounds, *h* and *!*;
- (b). The *Palatals*, *k* and *g*; *ng* and *y*;
- (c). The *Linguals*, *t*, *d*, *l*, *n*, *r*, *s*, and *z*;
- (d). The *Labials*, *p*, *b*, *f*, *v*, *m*, and *w*.

REM.—Some of these letters stand under a double category, being modified by some other organ than those from which they are named in the above classification. Thus, the letters *t*, *d*, *l*, *n*, *s*, *z*, are sometimes called *dentals*; *k* and *g* are sometimes called *gutturals*; *l* and *r*, *palatals*; *s* and *z*, *sibilants*; and *m*, *n*, and *ng*, *nasals*.

§ 20. 1. A more important classification is that which is based, not upon the organs of speech, but upon the extent of their *influence* in the formation of the consonants—upon the kind and degree of their compression, according to which a more or less perfect *articulation* is given to the consonantal sounds.

2. The compression of the organs may be in *kind* either *hard* and slender, as in *p*, *b*, etc.; or the occlusion of the organs may be *soft* and broad, as in *f*, *v*, etc.

In the former, the action of the organs is always elastic and instantaneous—a contact and a quick rebound. In the latter the action may be quick, but also protracted—a contact with a confused vanish, instead of a quick rebound.

3. The *hard* slender elastic pressure of the organs gives that class of consonants called *mutes*, as *p*, *b*, *t*, *d*, *k*, and *g*, which cannot be sounded at all without the help of a vowel.

4. The *soft* broad occlusion of the organs with a protracted vanish—regular in some cases, as in *f*, *v*; and irregular in others, as in *l*, *r*; or with a closing of the mouth and an emission of the breath through the nose, as in *m*, *n*, *ng*,—gives that class of consonants sometimes called *semi-vowels*, from their having, of themselves, an articulation which is accompanied with an imperfect sound; as, *l*, *m*, *n*, *ng*, (in song), *r*, *s*, *z*.

To this class belong also, as imperfect varieties, *h* and *!*.

5. Five of these semi-vowels—*l*, *m*, *n*, *r*, and *ng*—are distinguished by the name of *liquids*, from their coalescing easily with other consonants: and the latter, *ng*, with the clicks—forming, as it were, but one sound.

§ 21. A general description and classification of the kinds and modifications of both the vowels and consonants of the Isizulu, with an exhibition of some of their relations and contrasts, from the pure open throat tone *a* to the most fixed, exterior, labial mutes, *b* and *p*, are presented in the following:—

Table of Alphabetic Gradations.

	Pure open	A	throat tone.	VOWELS.
	Diphthongal or mixed	E O	palatal middle tones.	
	Close consonantal	I U	labial or extreme tones.	
	Intermediate and transitional	Y W	vocal consonants—cognates, or echoes of <i>i</i> and <i>u</i> .	
LIQUID	{	flowing rolling	L R	Semi-vocal.
			M	
	{	suppressed	N NG	
			Z	
HISSING OR SIBILANT	{	smooth	S	Semi-mute.
			zh	
	{	crushed	sh	
ASPIRATED	{	compound	j=dzh ty=tsh	Mute.
			dhl, soft	
	{	clogged	hl, sharp	
			h	
	{	soft rough	!	
			V	
COMPRESSED (with force and a quick rebound)	{		F	Mute.
			D	
			T	
	{	interior	G	
			K	
		exterior	B P	

§ 22. 1. Both kinds of articulate sounds—the mutes and the semi-vowels—differ as to the *degree* of compression to which they are subject in articulation; and according to this difference they may be divided into two classes, called *weak*, as *b*, *d*, etc., and *strong*, as *p*, *t*, etc.

2. The former, or *weak* consonants, as *b*, *d*, when isolated and pronounced separate from the vowels, give a sound at the natural tone of the voice, and hence are sometimes called, *sonant* or *vocal*, and sometimes *flat* or soft. Of this class are *b*, *d*, *g*, *v*, *z*, *zh*, *j* (= *dzh*), *dhl* and *h*.

3. The latter, or *strong* consonants, as *p*, *t*, etc., when isolated and pronounced separate from the vowels, give only the sound of a whisper; and hence are sometimes called *surd* or *whispering*, and sometimes *sharp* or *hard*. Of this class are *p*, *t*, *k*, *f*, *s*, *sh*, *ty* (= *tsh*), *hl*, and *!*.

4. These sounds have a reciprocal correspondence to each other—the weak to the strong, and *vice versa*, being respectively formed by a similar disposition of the organs, the several pairs of which are shown in the following—

Scheme of cognates.

{ Weak or flat	b	d	g	v	z	zh	j	dhl	h
{ Strong or sharp ...	p	t	k	f	s	sh	ty	hl	!

5. The remaining sounds, *m*, *n*, *ng*, *l*, *r*, *w*, and *y*, though produced by the voice, may also be distinctly uttered in a *whisper*; and hence they are called *neutral* or *intermediate* consonants.

§ 23. 1. In some cases, one neutral consonant will readily unite with another, or it will unite either with a flat or with a sharp consonant, in pronunciation. Hence the frequent recurrence of such combinations as—*ml*, *mn*, *mb*, *mny*; *nw*, *ny*, *nd*, *ndw*; *dw*, *gw*, *kw*, *sw*, etc.

2. In some cases a flat consonant will unite in pronunciation with a flat, and a sharp with a sharp; as *j* (= *dzh*), *ty* (= *tsh*). These two are the only combinations of this class in the Isizulu.

3. But a flat and a sharp, or a sharp and a flat consonant, cannot come together. Should any change or combination occur to bring them together in the same syllable, before they can be pronounced, either the flat must be changed to its cognate sharp, or the sharp must be changed to its cognate flat; or the difficulty must be removed in some other way, as by dropping one of the consonants, or introducing a vowel between them.

REM. 1.—The law here exhibited in respect to the consonants, is called the *Law of Accommodation*.

REM. 2.—This general law is fixed and necessary, and holds good in all languages, the only difference being, that different languages change different letters, to remove the difficulty, when it occurs.—one accommodating the first letter to the second, and another, the second to the first.

§ 24. 1. In most cases where combinations of consonants occur in the Isizulu, one of the components, and often both, or all, are semi-vowels, and generally of the neutral, if not also of the lingual class.

2. And the letters of this class, which are found combining most frequently with others, are the nasals *m* and *n*—the labial liquid, *m*, being always preferred and taken into combination by the labial mutes, *b*, *p*, *f*, *v*; while the lingual liquid, *n*, is generally preferred by the lingual and palatal mutes, *d*, *t*, *g*, and *k*. Hence the very common combinations *mb*, *mp*, *nd*, *nt*, etc. (See § 23, 1.) With *t*, however, either *m* or *n* may be found in combination, as in *ubumtoti*, *umuntu*.

REM. 1.—Strictly grammatically considered, these two nasal liquids, *m* and *n*, are only a *single* sound which takes form according to the organ of the following mute, to soften down the mute's hard elastic nature—the form of *m* being taken before a labial, and of *n* before a lingual—the *m* being the more substantial of the two, and of the earlier origin.

REM. 2.—Hence, when, by the inflection of a word, the labial mute, *b*, preceded by *m*, is changed to *j* ($=dzh$), the lingual, *d*, requires a change of the *m* to *n*; or, as we say in a word, *mb* changes to *nj*, as in *Isidumbi*, *Esidunjini*; *uku hamba*, *uku hanjwa*.

25. Letters which cannot be pronounced together in the same syllable are called *incompatible*; while those which can be so pronounced are called *compatible*.

A condensed view of the consonants of this latter class, where the letters in the central column—which are arranged alphabetically—may be preceded by any on a line before them, or followed by any on a line after them, is given in the following—

Table of Compatible Letters.

M may precede....	b which may precede rarely....	w
m, n, ng	c which may precede	w
n	d	hl
m	f	w
m and n	g	w
m	h	w
m	!	w
n	j	w
m, n	k	l, w
m, n	l	w
.....	m	b, f, k, l, n, p, s, t, and v
m	n	d, g, k, s, t, w, y, z
m	p	rarely w
m, n, ng	q	w
m	s	w
m, n	t	s, w, y
m	v	sometimes w
d, g, h, l, l, n, } s, t, y, z, c, q, } and x	w	
m, n, ng	x	w
n, t	y	w
m, n	z	w

REM.—The use of *w* after *b, m*, and *p*, is rare and not very classical, being generally avoided by changing *b* into *ty*; *m* into *ny*; and *p* into *ty*. The combinations *bw*, *fw*, and *pw*, are sometimes avoided by dropping *w*; the same holds in some cases with *mw*.

§ 26. 1. Some of the consonants are called *explosive*, and others *continuous*, according as the air or breath is differently affected by the kind and degree of strength used in articulation.

2. In the explosive class, to which belong *p, b, t, d, k*, and *g*, the sound, isolated from a vowel, can not be prolonged, but must be cut off with a rebound of the organs, either sharply by the strong articulation, as in *k, t, p*; or bluntly by the weak articulation, as in *g, d*, and *b*.

3. In the continuous class, to which belong the rest of the consonants, the breath is transmitted more by degrees, and the sound, though isolated from the vowel, can be prolonged.

§ 27. The mute, semi-mute, and semi-vocal consonants, liquids excepted, are sometimes divided into *lene* or simple, and *aspirate*. All the former, except *s* and *z*, are also spoken of as explosive; all the latter, as continuous.

§ 28. Not having at command all the letters (type) used in printing Zulu according to Dr. Lepsius' "Standard Alphabet," the consonantal scheme which was here given, as from his work, in my first edition, is omitted in this.

3. *Combinations of Consonants.*

§ 29. The present method of writing the Zulu language includes a large number of consonantal combinations. These may be divided into two classes—the combination of consonants with consonants, and the combination of consonants with clicks. The former, and their values, are chiefly as follows:—

Bh, as in 'bheka,' 'see'; 'bhubha,' 'die.'

Dhl, not known in English, is sometimes combined, in Zulu, with *w*, as in 'indhlwane.'

Dw, as in English 'dwarf'; Zulu, 'kodwa.'

Fw, as in 'emafwini,' 'esifwini.'

Gw, like *gu* in 'guava,' as in 'gwinya.'

Il is combined with *w*, as in 'uku hlwa,' 'to go down'; 'hlwita,' 'grab.'

Jw, as in 'jwiba'; 'ijwabu.'

Kw, as in 'kwela'; 'inkwali.'

Lw, as in 'isilwane,' 'uku lwa.'

Mb, as in 'uku hamba,' 'Isidumbi.'

Mf, as in 'abamfama,' 'uku mfonona.'

Mk, as in 'ukwamkela.' This compound may be resolved by inserting *u* between *m* and *k*; thus, 'ukwamukela.' (See § 16, V.)

Ml, as in 'zaml'a,' 'umpefumlo.' This sound may be resolved like that of *mk*, as above.

Mhl, as in 'ubumhlope'; 'mhlaumbe.'

Mn, as in 'ubumnandi.'

Mny, as in 'ubumnyama.'

Mp, as in 'insumpa,' 'inswempe'; sounded as *mp*, in the English words 'lamp,' 'hemp.'

Ms, as in 'ngomiso,' 'umsa.' This combination is often resolved; thus, 'ngomuso,' 'umusa.' (See § 16, V.)

Msh, as in 'uku kumsha.'

Mt, as in 'ubumtoti'; like *mt* in 'tempt,' where the *p* is silent.

Mv, as in 'inhlamva,' 'emva.' Sometimes this sound is resolved like that of *mk* and *ms*.

Nd, as in 'tanda,' 'umsindisi,' like *nd* in 'hand,' 'brand.'

Ndhl, as in 'amandhla,' 'ibandhla.'

Nhl, as in 'inhlanhla,' 'inhlaba.'

Ndw, as in 'tandwa,' 'umdwendwe.'

Ngw, as in 'sengwa,' 'lingwa,' 'igwangwa,' like *ngu* in 'language,' 'languor.'

Nk, as in 'uku nkenketa,' sounded like *nk* in 'ink,' 'bank,' 'sunk.'

Nkw, as in 'isinkwa,' like *ngu* in English 'inquire.'

Ns, as in 'pansi,' 'donsa.'

Nt, as in 'kanti,' 'umuntu,' like *nt* in want.

Nw, as in 'umnwe' or 'umunwe,' 'unwele.'

Ny, as in 'umnyaka,' 'uku kanya,' like the same in 'Bunyan.'

Nyw, as in 'lunywa,' 'linywa.'

Nz, as in 'ukwenza,' 'ubunzima.'

Sh is here used to denote the simple elementary sound that was represented in the first edition of this work by *s* with a circumflex over it; as in English, 'shine,' 'shade,' Zulu, 'ishuni,' 'shuka.'

Shw, as in 'shwila,' 'shwakama.'

Sw, as in 'swela,' 'umsweswe.'

Tw, as in 'twala,' 'twesa,' as in Eng. 'twenty.'

Ty is here used to denote a sound or sounds somewhat unsteady and various, denoted by different persons in different ways. as by the Eng. *ch* in 'church,' 'march,' in Zulu by some by *tch*, by others by *tsh*, being a compound sound, *t* and *ch*, or *t* and *sh*, as in 'tyetya,' or 'tshetsha,' 'itye,' 'utyani.' In some words the sound here represented by *ty* (*tsh*) is like that of *d* (*dy*, *dj* or *dzh*.) in 'gradual,' 'educate.' Thus Dohne writes 'tjetja,' 'tjona,' but 'itye,' 'utyani,' as above.

Tyw, as in 'utywala.'

Vw, as in 'emvwini.'

Yw, as in 'shiywa,' 'enhliziyweni.'

Zw, as in 'ukuzwa,' 'ilizwe.'

§ 30. 1. There are, in Isizulu, a few instances, and only a few, in which a consonant is found double, or reduplicated. Such is the case with *m*, in the words *ummango* and *ummoya*, where the incipient ends, and the root begins with the same consonant, *m*.

2. One of the doubled consonants is generally dropped, however, in pronunciation, even by the best speakers; so much so, that the fact of a reduplication is learned, not from ever hearing a distinct repetition of the consonant, but from the laws of inflection, or of derivation. (See § 47, Rem. 2.)

4. *Euphony and Consonantal Changes.*

§ 31. 1. Euphony, or a regard for easy and agreeable sounds and the harmony of words, has no small influence on the grammar of the Isizulu; as it has, indeed, upon most other languages in their youth, or where for want of books, or from some other cause, a language is addressed more to the ear than to the eye.

2. As with the Zulu vowels, so, perhaps, more with the consonants, certain euphonic principles are found operating, in various ways, to produce euphonic changes.

§ 32. 1. The great object, and general law of these changes, is to produce facility of utterance by a proper intermixture of vocalic and liquid sounds on the one hand, and of mute consonants on the other.

2. The two faults opposed to euphony are a superabundance of vowels and liquids, producing too great softness; and a superabundance of consonants, producing too great harshness. Perhaps few languages have a better claim than the Isizulu to the character of a happy mean.

3. As something is always left to the taste, caprice, or fashion of a people, in their regard for euphony, different nations are often found to have certain euphonic codes, in some respects peculiar each to their own language.

(a.) Euphonic changes may therefore, be either *necessary*, as occasioned by the general principles of euphony; or *accidental*, as occasioned by the sense of euphony in a particular people.

(b.) Both kinds, again, are either *external*, being perceived from a comparison with kindred dialects, or with an original language; or *internal*, appearing in the very structure of a particular language, by itself considered.

REM.—A careful study of the system of articulate sounds, and of the euphonic changes required in the Isizulu, will show that many of those changes are both internal and necessary; and that all of them are made, not by any arbitrary process, but in full harmony with the physiological character of sound.

§ 33. 1. It has been remarked already (§ 25), that certain combinations are *incompatible*. Another fact has been noticed also (§ 24), that, on the other hand, there are certain combinations, the letters or sounds of which have for each other a peculiar attraction or affinity, such as *m* for the series *b*, *p*, etc., and *n* for the series *d*, *t*, etc.; hence, *ubambo* makes the plural in *izimbambo*, while *uti* makes the plural in *izinti*.

2. Let it be further added here, that certain other combinations are *unstable*, having a tendency, when they occur, to undergo a change. As shown by Dr. Latham:—The *ew*, in *new*, is a sample of an unstable combination in English: and the tendency in pronouncing is to change

the word into *noo*, or into *nyoo*, or else into *nyew*. So when *y* is preceded by *t*, *d*, or *s*, there arises another unstable combination, and the tendency is to pronounce *sya* as *sha*, and *tya* as *cha* (in Charles), and as *ja*, i. e., to change *ty* into *tsh* and *dz*. This is seen in the pronunciation, in English, of such words as *sure*, *picture*, *verdure*, where the *u* is not sounded as *oo*, but as *yoo*. Hence the above words are often pronounced *shoor*, *pietshoor*, *verjoor* or *verdzhoor*.

3. In the various modifications through which words pass, in the Isizulu, as in the derivation of one word from another, or in the formation of the locative case of nouns or the passive voice of verbs, certain changes are often made in the combination or juxtaposition of sounds, which, in their turn, have a tendency to induce other changes, and thus to cause one letter, or a combination of letters, to give way entirely to another.

As an example of these changes, and a practical illustration of these principles in the Isizulu, take the verb *bamba*, catch, and its passive form, *banjwa*, be caught. Here the first change in the active, to form the passive, is to insert *u* before the final *a*, which changes at once (according to § 16, IV), into its cognate semi-consonant *w*, making *bambwa*. But from the table of compatible letters (see § 25, and Rem.), it appears that the combination *bw* is incompatible; hence *b* is changed into *zh* and preceded by *d*, making *dz* (= *j*), which gives the word *bamdzhwa* (*banjwa*). But here we are met with another difficult combination, *mdzh* (*mj*); and hence, again, the *m* is changed to *n*, for which (§ 24), the *d* has a strong affinity, thus making *bamdzhwa*, i. e., *banjwa*. Hence, in forming the passive of this verb, we have really no less than five or six changes, of which all but the first and last may be set down as euphonic or physiological, and all are summed up by saying *mb* is changed into *nj*.

REM. 1.—Sometimes the inflection or modification of a word brings a combination, or a single letter into an unstable rather than a strictly incompatible relation with another sound, in which case the euphonic change may be made, or it may not be made. Thus the locative case of *Isidumbi*, may be either *Esidunjini*, or *Esidumbini*, though more properly the former.

REM. 2.—Out of the real necessity of a permutation of consonants in certain cases, as in that of *bamba* to *banjwa* to secure compatibility or promote stability and euphony, there seems to have arisen, as by attraction, the general rule and practice of introducing a permutation of the same consonants, whenever the word containing them is inflected, though the inflection should not affect them directly by bringing them into incompatible or unstable relations. Thus, according to the most common and classic use, in forming the passive voice of *kumbula*, the *mb* is changed into *nj*, as in *bamba*, making *kunjulwa*; though the combination, *mb*, is not, in this case, directly affected by the introduction of *w* before final *a*.

REM. 3.—It should be observed, however, that this euphonic permutation of consonants, whether by attraction or otherwise, does not extend to the first syllable of the root of a word; thus, *uku mba* makes the passive voice *uku mbiwa*, and not *uku njiwa* nor *uku njwa*. (See § 34.)

§ 34. The euphonic consonantal changes, now discussed, “Palatizations,” as Dr. Bleek calls them, of which a single example has just been given, are often found in forming the passive voice from the active form; in forming the locative case from the nominative form; and in changing a noun or adjective of the ordinary form to a diminutive,—all which will be more fully noticed in their several proper places. They are chiefly as follows:—

B into *ty*; thus, *ingubo*, *engutyeni*; or into *j*, as *bubisa*, *bujisawa*.

M, except in the first syllable of a root, into *ny*; as, *luma*, *lunywa*, *umlomo*, *emlonyeni*.

N into *ny*; as, *untwana*, *untwanyana*.

MB into *nj*; thus, *intambo*, *entanjeni*; *bamba*, *banjwa*.

MP into *nty*, except in the first syllable of a root; as, *isumpu*, *insuntswana*; *mpompoza*, *mpontyozwa*.

ND into *nj*, sometimes; thus, *impande*, *impanjana*.

P into *ty*; thus, *isibopo*, *esibotyeni*.

This palatization of labial sounds, as Bleek says, never affects the first consonant of the root, though, if the passive ending stands immediately after it, an approach to palatization is made by inserting *i* before *w*; thus, *pa*, give *piwa*, be given. But in forming the locative case the palatization is not so universal as in forming the passive voice of the verb.

5. Euphonic Letters.

§ 35. There is a class of letters, as *k*, *ng*, *s*, *w*, and *y*, which are often used for no other purpose than to facilitate utterance by preventing a disagreeable harshness; or to prevent the coalescence of two vowels, or the loss of a vowel, which perspicuity requires to be preserved and kept separate. And to this class of letters the term *euphonic* is particularly appropriate.

1. *K* is sometimes used to harden and preserve a vowel, as:—

(a.) Before the pronoun *u*, second person singular, accusative, making *ku*; and sometimes the nominative is thus hardened, making *ku*, when preceded by the negative particle *a*.

(b.) The pronoun *a* (in place of *u*) third person singular, first class, and the pronoun *a*, third person plural, second class, are sometimes hardened by *k*, especially in the nominative, when preceded by the negative *a*, or by the imperative auxiliary *ma*.

(c.) The genitive particle, *a*, is hardened by *k*, when used before a proper noun, with whose initial vowel it is not allowed to unite; as, *abantu ba ka 'Mpande*, *inkomo ka 'Faku*.

2. *W* is often used in the same manner as *k*, and sometimes instead of it, to give hardness and prominence to a vowel, as :—

(a.) Before the pronoun *u*, second person singular, nominative ; thus, *a wu tandi*, instead of *a ku tandi* ; and either, instead of the simpler form, *a u tandi*.

(b.) Before the pronoun *a*, third person plural, second class ; and the pronoun *u*, third person singular, sixth class, making *wa*, *wu*, etc.

3. *Y* is often used before its cognate vowel *i*, and sometimes before *e*, to give it hardness and prominence, like *k* and *w* before *a* and *u*. (See also below, 4, c.)

4. *a. Ng* is often used to give hardness and prominence to a vowel, and also to prevent the occurring of a hiatus, in certain cases, between two contiguous words, as :—

(a.) To harden the negative *a*, making *nga* ; thus, *si nga tandi* ; *a si tandanga*.

(b.) To prevent a hiatus between a pronominal subject and a nominal or pronominal predicate ; thus, *ku ngumuntu*, instead of *ku umuntu* ; *ku ngabantu* ; *ba ngamadoda*.

(c.) To give an easy, graceful transition from one word to another, in some other cases, as from a verb in the passive voice to the efficient agent which immediately follows ; thus, *kwenziwe ngabantu*.*

b. The euphonic *w* is sometimes used instead of *ng* before nouns predicate (see ‘(b),’ above) ; and in some other cases, where the noun is impersonal and its initial vowel is *u* ; as *ku wuto* ; *ku wulwandhle*.

c. The euphonic *y* is used in the same manner and for the same purpose as *ng* and *w* before nouns predicate, and before the efficient agent, sometimes, after passive verbs—*y* being generally used before nouns whose initial vowel is *i*, and the pronouns derived from such nouns ; while *ng* is generally used, and sometimes *w*, before other nouns ; thus, *ku yinkomo* ; *ku yihashi*.

5. *S* is used in the negative formula *a si* ; as, *a si nguye* ; *a si yo* ; and other similar constructions ; and also before nouns in the locative case, when that case is preceded by a pronoun or preposition, between the final vowel of which and the initial of the locative, a hiatus would occur, without the use of some euphonic expedient ; thus, *ba sensimini* ; *u sezulwini na semhlabeni*.

REM. 1.—The euphonics *ng*, *s*, *w*, and *y*, often occupy the place, and perform the office, of the English substantive verb *to be*, and hence might be called *euphonic copulative* letters or particles ; thus, *ku ngumuntu*, it (is) a person ; *ku yinkomo*, it (is) a cow ; *ba semfuleni*, they (are) at the river.

REM. 2.—Certain letters of a pronominal character, and used simply to point out certain grammatical relations, as *b* in *bake* (*abantu* *bake*) ;

* Dr. Bleek thinks *ng* is a “suppressed” form of *ngi*, which he calls the “preposition of identity or causality.”—“Comp. Grammar,” p. 150.

l in *lake* (*izwi lake*); etc., have sometimes been called *euphonic*. But the application of this term to such letters, or to letters of such an office, is of very doubtful propriety. The term *preformative*, or fragmentary genitive pronoun, is a better designation of their office and character. (See § 159.)

§ 36. When the incipient of a noun terminates in *m* or in *n*, and the root of an adjective, agreeing with the noun, does not begin in one of these letters, one of them (either *m* or *n*) is generally introduced between the root and the prefix of the adjective. This is evidently done, partly for euphony; partly by what may be called attraction; and partly, perhaps, for greater precision and perspicuity.

The particular letter to be thus inserted, whether *m* or *n*, is determined by the initial consonant of the (root of the) adjective; the labials, as before stated (§ 34), having an affinity for *m*, and the linguals for *n*; thus, *into embi*; *into ende*; *isibopo eside*; *umfana omkulu*; *inkomo enkulu*; *igama elikulu*.

C.—CLICKS.

§ 37. The clicks (clucks, or clacks), are a kind of sound, unknown, as a part of human speech, except in Southern Africa; and of such a peculiar nature, that a foreigner finds it somewhat difficult to make or describe them. Indeed, they can be made correctly, and with ease, and properly combined with other sounds, by very few except the natives themselves, or those who learn this language in early life. But they may be described with sufficient accuracy for the purpose before us.

§ 38. The clicks, as found in Isizulu, may be divided into three general classes, according to the organs chiefly employed in making them—the *dental*, the *palatal*, and the *lateral* clicks.

1. The *dental click* is made by placing the tip of the tongue firmly against the upper front teeth, slightly touching the under teeth also, and then withdrawing it suddenly with a strong suction. The sound may be made by a European to attract the attention of a pet animal, or by the fondling mother to make her infant smile, taking care to employ only the tongue and front teeth, and not the lips.

The letter *c* is used to represent this click, as in ‘*cela*,’ ‘*incwadi*,’ ‘*amacala*.’

2. The *palatal click*, which is represented by *q* is so called from its being made by pressing the tongue, in a flat or extended position, firmly against the roof of the mouth, in the cavity of the palate, and then withdrawing it suddenly, so as to produce a sharp smack, clack, or click; as in ‘*quma*,’ ‘*uqobo*,’ ‘*amaqanda*.’

3. The *lateral click*, represented by *x*, is so called from its being made by the tongue in conjunction with the double

teeth, keeping the jaws a little apart, while a suction is effected by the tongue and teeth, such as a rider sometimes makes to urge on his horse; as in 'xapa,' 'Utixo,' 'inxenye,' 'amaxolo.'

§ 39. Each general class of clicks has at least three slight modifications, which, according to the kind of modification, may be called the *nasal*, the *guttural*, and the *naso-guttural*.

1. These modifications are represented, the nasal by *n*; the guttural by *g*; and the naso-guttural by *ng*;—prefixed, respectively, to the character (*c*, *q*, or *x*) which represents the simple click. (See § 40.)

2. The use of *n* is to give the simple click a sort of nasal modification; the use of *g*, to flatten it: and the use of *ng* to give the simple click a kind of nasal flattened modification.

REM.—What are here called modified clicks are but varieties of the respective classes of simple clicks; and should be regarded, not so much a combination of sounds by the addition of a new sound, as another form of the same sound, or rather, as a new monosound, moderately varying from the principal sound, called the simple click—the simple click being so called more from its being a common head of the class, than from its being any more of a monosound than what are called the modified clicks.

§ 40. The three classes of clicks, and the three several modifications of the same, with examples of each, are given in the following:—

Table of Clicks.

	SIMPLE.	NASAL.	GUTTURAL.	NASO-GUTTURAL.
DENTAL.	{ <i>c</i> , as in <i>ca</i> <i>cela</i> <i>isicoco</i>	<i>nc</i> , as in <i>ncela</i> <i>ncenga</i> <i>umncamo</i>	<i>gc</i> , as in <i>gcina</i> <i>ungcazo</i> <i>gcoba</i>	<i>ngc</i> , as in <i>ngewanga</i> <i>ingcenge</i> <i>ngcola</i>
PALATAL.	{ <i>q</i> , as in <i>qa</i> <i>uqobo</i> <i>umqe</i>	<i>nq</i> , as in <i>nquma</i> <i>amanqe</i> <i>isinqamu</i>	<i>gq</i> , as in <i>gqaduka</i> <i>amagqagqa</i> <i>gquma</i>	<i>ngq</i> , as in <i>qengqa</i> <i>ungqoqwane</i> <i>ingqulwani</i>
LATERAL.	{ <i>x</i> , as in <i>xa</i> <i>ixiba</i> <i>amaxolo</i>	<i>nx</i> , as in <i>nxamela</i> <i>amanxeba</i> <i>nxapa</i>	<i>gx</i> , as in <i>gxeka</i> <i>gxila</i> <i>isigxa</i>	<i>ngx</i> , as in <i>umungxiba</i> <i>ingxangxa</i> <i>ingxota</i>

§ 41. The only combination of consonants with clicks, aside from those already given, is that in which the different varie-

ties are sometimes followed by *w* ; thus, *ciwila*, *ingcwele*, *ungqowane*.

§ 42. There are some fluctuations in the use of the clicks, especially in some words, and among different tribes. Some say *binga*, others *binca* ; some *xuga*, others *quga* ; at one time *ca*, at another *qa* ; at one time we seem to hear *ngqoka*, at another *gqoka*, and at another only *qoka* ; and so *ngqiba*, *gqiba*, or *qiba*. But the fluctuation is not very great, and nothing different from what is sometimes heard among the consonants and vowels.

§ 43. Many of the words in which the clicks are found are evidently onomatopoeic in their origin. Such are the words ‘qabula,’ snap ; ‘cocoma,’ hop ; ‘einsa,’ spirt ; ‘coboza,’ crush ; ‘cokozela,’ parley ; ‘congozela,’ hobble ; ‘qaqamba,’ ache, throb ; ‘qazela,’ shiver, tremble ; *uqoqoqo*, ‘the trachea ; ‘xoxa,’ converse together ; ‘xapa,’ lap as dogs ; ‘xapazela,’ bubble up or boil.

REM. 1.—In this connection it may be remarked that many of the words in which the gutturals *h* and *l* are found, are also onomatopoeic. Such are ‘huzula’ and ‘lebula,’ tear ; ‘hebeza,’ drive away locusts by a rustling noise ; ‘haha,’ eat greedily ; ‘iholo,’ roughness ; ‘honqa,’ snore ; ‘hoza,’ gurgle ; ‘!weba,’ tear ; ‘!eza,’ to milk into the mouth ; ‘um!ezo,’ a switch.

REM. 2.—There are many other words in the Isizulu besides those containing a click or a guttural, which bear evident marks of an onomatopoeic origin, such as ‘lala,’ lie down, sleep ; ‘bubula,’ moan ; ‘duduzela,’ console ; ‘futa,’ puff ; ‘sonta,’ twist ; ‘dengezela,’ totter ; ‘gidiza,’ tickle ; ‘isizunguzane,’ giddiness.

CHAPTER II.

SYLLABLES AND WORDS :

OR THE

UNION OF SOUNDS AND THE DIVISION OF DISCOURSE.

SECT. 1.—*General Remarks.*

§ 44. 1. The first part of Zulu Grammar, which is designed to comprise an exhibition of the elementary facts and principles of the language, must treat not only of the sounds of the language separately considered, but also of the connecting of these sounds into syllables and words. It must state the general principles on which the language should be reduced to writing, and exhibit and illustrate its laws for the forming of its syllables and for the proper division of its discourse into words.

2. In a language already, perhaps ages ago, reduced to order and committed to writing, and in which the limits of words, or the mode of dividing discourse, as well as the mere writing of words, has been long since fixed by either principle, or by accident and usage; the sum of this part of grammar—orthography—is merely and briefly to present the common established custom—orthographical usage—whatever it may be.

3. But in a language newly reduced, there is no long established usage, whether philosophical, or anomalous and absurd, to be followed. In these circumstances, fleeting sounds must be caught and symbolized; and not only this, but that law also, which both the genius of the language and general philosophical grammar recommend, for connecting and dividing these sounds into syllables and words, must be stated and applied, together with the application of the chosen symbols—and all without either aid or embarrassment from well established custom.

SECT. 2.—*Syllables.*

§ 45. 1. A syllable is a simple or a compound sound, pronounced by a single impulse of the voice; as, *a*, *ba*, *ku*, *si*.

2. Sometimes a syllable is, of itself, significant; and then it constitutes a word; as, *qa*, no; *sa*, yet; *be*, be; *si*, we; *ku*, it; *ngi*, I, me.

3. In other cases a syllable is not, by itself, significant; and hence it then forms but part of a word; thus, *ta*, in *tandu*, having no significance alone, forms but a part of the word *tanda*.

§ 46. 1. The division of words into syllables may be considered in two aspects, viz: in respect to *phonetics*, and in respect to *etymology*.

2. As a general rule, a word should, doubtless, be divided into syllables, according to the divisions which those good speakers to whom the language is vernacular generally make in pronouncing it.

3. Observing the application of this principle to the Isizulu, and noticing the fact also that all words in this language terminate in a vowel, we have the general law, so to divide all words as to make open syllables, or make all syllables end in a vowel; thus, *ta-nda*, *ha-mba*, *a-ba-ntu*, *a-ma-nga*, *i-nko-si*, *i-zi-nko-mo*, *u-mfu-la*, etc.

REM. 1.—This rule of dividing—putting *m*, *n*, etc., with the consonant following; thus, *ta-nda*, *ha-mba*, *u-mfu-la*, etc., instead of with the antecedent vowel, accords not only with the pronunciation of the people, but also with the principle before stated (§ 24), that the nature and office of these liquids is to unite with, and soften down, the hard mute by which they are followed—the labial mutes (*p* and *b*) having an affinity for the labial semi-vowel *m*; and the lingual mutes (*t* and *d*), for the lingual semi-vowel *n*.

REM. 2.—That even *m* and *n* final, in the incipients of nouns, belong *phonetically*, though not *etymologically*, to the root of the word, *i. e.*, to the following, and not to the antecedent syllable, is evident not only from the above remarks, but also from the form of the vocative. For

in all those instances in which the noun's incipient consists of two letters, the second being *m* or *n*, in forming the vocative, which is done by dropping the initial vowel, the remaining letter, *m* or *n*, is thrown by necessity into the following syllable : thus, 'Mpande, 'Nkosi.

§ 47. Etymologically considered, those nouns whose incipients terminate in *m* or *n* (as, *in*, *im*, *izin*, *izim*, *um*), are divided so as to give those consonants to the preceding, rather than to the following syllable ; thus, *in-ko-si*, pl. *a-ma-kosi* ; *um-fu-la*, pl. *i-mi-fula* ; *u-ba-mbo*, pl. *i-zim-ba-mbo* ; *in-ko-mo*.

REM. 1.—As the *phonetic* rule takes the precedence of the *etymological* in speaking, so it should in reading, and, doubtless, also in spelling : thus, *i-uko-si*, *u-mfu-la*, *i-zi-mbe-nge* ; though for analytic and grammatical purposes, the *etymological* rule must have its place.

REM. 2.—In a few instances, where there is a reduplication of a consonant, as in *ummango*, *ummoya*, (see § 30), the incipient terminates in a consonant, and the root also commences in the same ; though in pronunciation, or phonetically considered, as before remarked (§ 30), only one of these letters is really heard ; thus, *u-ma-ngo*, *u-mo-ya*.

§ 48. In every word, there are as many syllables as there are separate vowel sounds and diphthongs ; thus, *i-ga-ma* ; *a-ba-fa-na* ; *gau-la* ; *u-gwai*.

REM.—Although every Zulu word really and properly ends in a vowel, yet in rapid or careless pronunciation, the final vowel is sometimes dropped, especially after *m*, *n*, and *s* ; thus, *intambam*’, *Udingan*’, *inkos*’, etc.

SECT. 3.—Words.

§ 49. A word, in respect to orthography, is one or more syllables written together, as the sign of some idea, or of some relation of ideas ; as, *tunda*, love ; *abantu*, people ; *ngi*, I ; *ba*, they ; *qa*, no ; *yabo*, yes.

REM. 1.—As one or more sounds, pronounced together by a single effort of the voice, constitute a syllable ; so one or more syllables combined, and having some significance, separate force, or meaning, constitute a word. Words properly combined produce a sentence ; and sentences, properly combined, make speech or discourse.

REM. 2.—Discourse, then, is divided into sentences according to periods, or such a number of words, as, taken together, make complete sense ; and sentences are divided into words according to the significance of their syllables, or the number of separate portions which have some force or meaning of their own.

“ Here, however, the power of dividing speech into significant portions ends ; for though words are made up of *syllables*, and syllables of *letters*, yet these two last subdivisions relate wholly to the sound, and not to the signification. A syllable or letter may possibly be significant, as the English pronouns *I* and *me* ; but then they become *words*, and are so to be treated in the construction of a sentence.”—*Ency. Met., Art. General Grammar*.

REM. 3.—There is so much of plain, important truth and force in the last two sentences of a paragraph on this subject in “ A Grammatical Note on the Gwamba Language,” by a Swiss missionary, Rev. Paul

Berthoud, all so briefly stated, and as pertinent to the Zulu and other Bantu languages as to the Gwamba, that I am constrained to make the following quotation :—

“Most English authors incorporate in *one* word the verb, its auxiliary, its pronoun subject, and, if there is one, its objective pronoun. Grout, however, did not do so; and, as a rule, French and German authors do not do it either. We think the latter are right, and we could prove it; but a discussion on the matter, would be here out of place. We can only say that if this system of orthography were adopted in English, we would, instead of a sentence like ‘he had not told it you,’ have the big word *hehadnottoldityou*. There is no more reason to apply it to Bantu than to European languages.”

§ 50. *a.* Some words, as the substantives, verbs, and adjectives, and the adverbs derived from these, express a notion or idea; and hence are called *notional*, or *essential*, and sometimes primary words.

b. Other words, as the pronouns, numerals, prepositions, conjunctions, and the adverbs derived from these, together with the auxiliary verbs, are used to express the different relations of ideas; and hence are called *relational*, or *formal*, and sometimes secondary words.

§ 51. 1. The general orthographic rule for the writing of the Isizulu, as for the writing of other languages, is to give each word, whether essential or formal, a distinct position of its own, separate from each other word in the sentence.

2. When however, one word or particle has such influence upon another before it, as to carry its accent forward from its ordinary position—the penultimate—to the final syllable, the two words are joined in writing, as they are in pronunciation; thus, *hambani* (*hamba-ni*), go ye; *u funani na?* (*u funa-ni na?*), you seek what? *hambake* (*hamba-ke*), go then.

3. So also in compound words—where the principal accent is thrown upon the penultimate of the second of the compound, they are written together as a simple word; thus, *Umzimkulu*; *Itafumasi*; *Umnikazindhlu*.

REM.—Other exceptions to the general rule are such as grow out of the omission or contraction of syllables and words, the character and extent of which are noticed in the next section.

SECT. 4.—*Omission and Contraction of Syllables and Words.*

§ 52. GENERAL REMARK.—Perhaps no language, except among those which have never been reduced to writing, abounds in the omission and contraction of syllables and words to such an extent as the Isizulu. The diversity of its forms and phrases, according as all the sounds are fully and distinctly uttered, or not, seems almost endless. This characteristic has grown chiefly out of two causes—the absence of written char-

acters and standards to give a fixed uniformity to words and modes of expression; and the disposition of the people, the lower classes in particular, to seek ease of utterance by diminishing the volume of sound, and by neglecting to give a distinct enunciation to all the sounds which they pretend to utter.

§ 53. Among the omissions and contractions of syllables and words, in which the Isizulu abounds, the following are the most common:—

1. In compound tenses, the auxiliary sometimes drops its final vowel, and unites with the following pronoun; thus, ‘u bu tanda’ for ‘ube u tanda;’ ‘i si file’ for ‘i se i file.’ Sometimes the auxiliary simply absorbs the following pronoun when it consists of a single vowel; thus, ‘a be tanda’ for ‘a be e tanda.’

2. The personal pronoun is sometimes omitted before the auxiliary, in compound tenses; thus, ‘be ngi tanda’ for ‘ngi be ngi tanda;’ ‘ke ngi tanda’ for ‘ngi ke ngi tanda;’ ‘se ngi tandile’ for ‘ngi se ngi tandile.’

3. The pronoun *a* is generally absorbed when it comes before verbs beginning with a vowel; thus, ‘anda’ for ‘a anda;’ ‘enza’ for ‘a enza;’ ‘osa’ for ‘a osa.’ So the pronoun *e*; thus ‘akile’ for ‘e akile;’ ‘enzile’ for ‘e enzile;’ ‘osile’ for ‘e osile.’

4. The relative pronoun or particle *a* generally absorbs a personal pronoun following it when the latter consists of a single vowel; thus, ‘a ya tanda’ for ‘a a ya tanda;’ a be tandile’ for ‘a e be tandile.’ The relative *a* is sometimes dropped; thus, ‘ba tanda’ for ‘aba tanda.’

5. The negative *a* is sometimes omitted; thus, ‘ngi nge tande’ for ‘a ngi nge tande;’ ‘ku mdala’ for ‘a ku mdala.’

6. The part or the whole of a word is sometimes omitted, or part of several words in succession, and the remainder contracted; thus, ‘u nge ko’ for ‘u nga bi ko’ (*o* being dropped, and *a-i=e*); ‘ngo tanda’ for ‘ngi ya ku tanda’ (*i, y, and k*, being dropped, and *a-u=o*); ‘umka ’Faku’ for ‘umfazi ka ’Faku.’

7. Sometimes a medial letter or syllable is dropped; thus, ‘bulawa’ for ‘bulalwa;’ ‘ngoba’ for ‘ngokuba;’ ‘pumla’ for ‘pumula.’

8. Omission and contraction generally occur in forming compound words; thus, ‘umnikazindlulu’ for ‘umminikazi indhlu.’

REM.—Further illustration and examples of omission and contraction, especially where these are attended with a change of vowels, are given in remarks on euphonic vowel changes, contraction, crasis, apostrophe, etc. (See § 16.)

CHAPTER III.

ZULUIZING FOREIGN WORDS.

§ 54. In transferring foreign proper names into the Zulu language, two things need to be kept in mind and aimed at; namely, to preserve, as far as possible, the identity of the name, and also to conform it to the genius of the language into which it is introduced.

a. As a matter of truthfulness to man and to history—to the past and the future—and as a point of interest in philology, the form, the substance, the general identity of the name, should be preserved as far as possible.

b. At the same time, such changes must be made in the name, as the genius of the language decidedly requires, to give it a place among names in its new situation, and to prepare it for utterance among the people who are to speak it.

§ 55. To accomplish these two objects, so far as they are compatible, and to preserve a proper medium between the two, the following rules may be of service:—

1. In Zuluing a foreign proper name, give it an incipient, unless its initial letter or syllable will pass for such, which is seldom the case; supply it also with a terminating vowel, unless it have one of its own.

The common incipient for persons is *u* or *um*; for tribes, *ama*; for places, the most common is *i*; and for rivers, the most common is *um*. But the names of places and rivers often have other incipients; as, *u*, *in*, *ama*.

This rule would make *Udavida* for David; *Amayuda* for Jews; *Izione* for Zion; *Unile* for Nile; etc.

REM. 1.—The initial vowel or syllable of some proper names may be made to pass, though not without some objections, for the Zulu incipient. Such is the *I* initial in Italy, *Itali*; and the first syllable, *In*, in India; also the *Ama*, in Amazon.

REM. 2.—When the initial letter of a name is a vowel, and will not pass well for the incipient, the semi-vowel *w* or *y* is sometimes inserted between that vowel and the prefixed incipient, especially when the incipient supplied consists of or terminates in a vowel, and a considerable hardness would occur without such an insertion; thus, *Iyasias* for Asia; *Uyisake* for Isaac.

2. *a.* In Zuluing a foreign proper name, let the *letters* of the name be followed, as far as possible, and not the present or former, real or supposed, sounds. The letter or character is permanent, and may be followed; but the assigned value or sound often varies in different languages, in different ages, and among different nations and persons.

b. But in pronouncing the transferred name, in Zulu, the letters should have the same sound which they uniformly have

in all other cases in the Zulu language. Otherwise the value of a given letter would often vary, and the variations would produce doubt and confusion.

According to this rule, David is Zuluized (as above) thus, *Udavida*, and not *Udevida*; and the medial *a* is pronounced, in Zulu, like *a* in father, and not like *a* in name. So Nero is Zuluized *Unero*, and the *e* is pronounced like *ey* in they. So likewise Geneva is Zuluized *Igeneva*, and the *g* pronounced, in Zulu, like the hard English *g*, as in go, and not like *j*.

3. When the Zulu alphabet has no letter nor combination corresponding at all in value to a certain letter or combination in a foreign proper name, a convenient equivalent, if there be one, is used instead. By this rule Cairo becomes, in Zulu, *Ikairo*; Congo, *Ukongo*; Quebec, *Ikwēbeka*; Philip, *Ufilipi*.

4. A difficult combination may be avoided :—

(a.) Sometimes by dropping one of the letters—that one, or more, which will have the least effect upon the identity of the word; as, *Utomasi* for Thomas; *Uandoniko* for Andronicus; *Ugaye* for Gaius.

(b.) Sometimes by inserting another letter, vowel, semi-vowel, or consonant, so as to aid pronunciation by resolving the compound: thus, *Ingilande* for England; *Igipete* for Egypt; *Amagerike* for Greeks.

(c.) Sometimes the difficulty is relieved by a transposition of letters: thus, *Isareli* for Israel; *Ilagiria* for Algiers.

(d.) Sometimes by quite exchanging the difficult combination for other letters; as, *Usitaki* for Stachys; *Umasinkwito* for Asyncritus; *Utulifosa* for Tryphosa.

REM. 1.—Compatible consonants in combination require, of course, no separation nor omission.

REM. 2.—In most cases, to retain two vowels in juxtaposition is doubtless better than to prolong and mar the word by inserting a letter between them; thus, *Iyudia*, *Unoa*, *Upaule*.

§ 56. In transferring common words into the Isizulu, much more liberty may be taken, letters being omitted or inserted, transposed or exchanged, for the sake of ease in pronunciation, in many cases; while, in proper names, great liberty in making changes is precluded by a proper regard for the integrity of such names.

CHAPTER IV.

ACCENTUATION.

§ 57. Accent is a particular stress of the voice, or an *ictus* upon a certain syllable of a word, distinguishing that syllable from the others, and giving to its vowel great clearness of sound.

REM. 1.—As a word may consist of any number of syllables from one to seven, eight, or ten, it is a matter of convenience and precision to have some easy means of distinguishing words from mere syllables; otherwise, discourse would be a monotonous unmeaning succession of

mere sounds. For, as words are the divisions of discourse into significant portions, any doubt or confusion as to the proper limits of words must lead to confusion in respect to the ideas which words are meant to convey. Hence, one great end of accent is to aid the mind in ascertaining and observing the limits of words.

REM. 2.—Moreover, every sentence uttered is both easier to the voice and more agreeable to the ear, when broken up into symmetrical parts with convenient pauses between them. Hence, again, another important end of accent in the Isizulu is euphony; and a kind of rhythmic beat is observed in a succession of monosyllabic words, where the particular place of the accent is dictated solely by euphonic considerations, without regard to the formation or the meaning of the words. And it is on this principle, as we shall see, that the accent is sometimes carried forward or backward from its usual place, and in some instances is transferred even from the more important, essential word, to a word of a relational and secondary character.

§ 58. 1. As a general law of the language the accent is laid upon the penultimate syllable; as, *mina*, *pezu*, *inkomo*, *ukubona*.

2. If a word consists of many syllables, it generally takes a secondary accent, and even a tertiary, if the number of syllables is very many; thus, *umsebenzi*; *inkosikazi*; *intombazana*; *ekutandazeni*; *isizukulwana*.

3. Occasionally a word takes a second primary accent, if such it can be called—one on the penult, and the other on the final syllable; and sometimes the accent is carried forward from the penultimate to the final syllable; thus, *into enkulu*; *intando yabo*; *mina*.

These deviations from the general rule are made, apparently, in part, to draw attention to the particular word thus accented; and in part, sometimes, for the sake of giving a playful variety to speech.

4. The elision of the final vowel of a word sometimes throws the accent upon the final syllable; thus, *inkos'*, *Udingan'*.

5. *a.* The accent is occasionally carried forward from the penult to the final syllable, through the influence of a following monosyllabic word or enclitic, as *ke*, *ni*, *ze*, etc., whose accent is, in turn, thrown back upon the principal word. In consequence of this reciprocal influence and union of accents, the two words are written, as they are pronounced, together, as one word (see § 51., 2.); thus, *tembake*; *sukani*; *wa hambaze*; *a si bonanga*.

b. Other monosyllabic words, however, as *bo*, *le*, and the interrogative *na*, neither affect the accent of the former word, nor lose their own; and hence they retain a separate standing, as independent words; thus, *suka bo*; *sa vela le*; *wa vuma na?*

6. In a few instances, the primary accent may be laid upon the antepenult; as, *ngokuba*, instead of *ngokuba*. But this is rare.

§ 59. 1. The monosyllabic relational words, as the pronouns and auxiliary verbs, which precede the principal verb, and aid in its conjugation, are of a semitonic and proclitic character, being subject to a kind of rhythmical, tripping accent, and inclining forward, in tenor of pronunciation, to the essential orthotonic word which follows; thus, *ni ya ku bona*; *be ngi tanda*; *a ngi sa yi ku hamba*.

2. When the essential word is itself a monosyllable, the principal accent is thrown back upon the next preceding word, except when the essential word is followed by an enclitic; thus, *si ya fa*; *ngi pe*; *ngi peni*; *wa ti*; *wa tike*; *wa tini na*?

REM.—The character and accentuation of both proclitics and enclitics, as well as the number of these words, is much the same as in the English language. Thus, in the sentence,—*If John's in the house, don't tell him a word of this*, the words, *if*, *in*, *the*, *a*, and *of*, are all proclitics; and the words, *is*, *not*, and *him*, enclitics. Moreover, the English words which are used in translating the Zulu proclitics and enclitics, are, themselves, for the most part, either enclitic or proclitic. And in both languages alike, the smaller parts of speech, as the pronouns, auxiliaries, conjunctions, and prepositions, have generally an obscure and feeble pronunciation; while the more significant, the essential words, as nouns and verbs, are pronounced, as a whole, more firmly, and with more distinctness.

§ 60. In the case of compound words, the former of the two loses its primary accent, the voice hurrying on to the penult of the second—the penult of the compound; as in *Itafamasi*, from *itafa* and *amasi*; *Amanzimtoti*, from *Amanzi* and *amtoti*; *empumalanga*. (See § 58., 2.)

REM.—In one respect, this is just the opposite of what we have in the English, where the first of the two words in composition takes the principal accent, as in *book-case*, *steam-boat*. The principle, however, is the same in both languages, the accent being generally attracted, in composition, by that word which limits the other, and thus gives a specific character to the compound.

CHAPTER V.

QUANTITY OF A SYLLABLE.

§ 61. The quantity of a syllable is the space of time occupied in pronouncing it.

1. If the quantity of a syllable, in the Isizulu, be determined as in English, by the character of the vowel which enters into it, then all syllables are long which contain a long or accented vowel; and all short, which contain a short, or unaccented vowel. (See § 12., 4.) Hence, if measured by the

quantity of the vowel, the final syllable *ndhla*, of *amandhla*, is short, because the vowel in it, receiving no accent, is short; while the syllable *ma*, of the same word, is long, its vowel having the accent.

2. But if the quantity of a syllable be determined, not by the length of the vowel, but by the length of the syllable taken altogether, according to the mode of measuring in the classical languages, such syllables as *ndhla* in *amandhla*, *nkwa* in *isinkwa*, and *mnya* in *ebumnyameni*, are long, though the vowels in them are unaccented, and consequently short.

There are, in these syllables, *ndhla*, etc., certain mechanical causes, which compel the voice to dwell upon them quite as long as upon their contiguous accented syllables, *ma*, *si*, *me*, which are long by virtue of their long vowels.

REM. 1.—If one person measures the quantity of a syllable in Isizulu by the vowels only, and another by the whole length of the syllable, including both vowels and consonants, what is long to the one may be short to the other, and *vice versa*.

REM. 2.—The whole subject of Zulu Prosody requires a separate and special consideration.

CHAPTER VI.

PUNCTUATION, ITALICS, AND CAPITALS.

§ 62. 1. The number and value of the points or marks inserted in written Zulu composition, for the purpose of showing more clearly the sense intended to be conveyed, and the pauses required in reading, are the same as those employed in the English language.

2. At the close of an interrogative sentence, the Zulu makes use of an interrogative particle, *na* (with the falling slide), which corresponds, in import, to the rising slide or intonation employed in English, to mark an interrogative sentence.

3. The diæresis is not used in Zulu, the general law being, without it, to give each vowel, though written in connection with another, its own separate and distinct sound in all cases, except *ai*, *au*, and *ei*, which, when taken together, constitute a diphthong.

§ 63. 1. In translating the Scriptures into Isizulu, italic letters are employed to indicate those words which are not found in the original; as, “*Amafa a wile kumi ezindaweni ezinhle;*” “*ngesono somunye kwe za icala pezu kwabo bonke.*”

2. Italics may be used also, as in other languages, to distinguish any particular word or phrase for the sake of emphasis, or for any other purpose.

3. When it is designed to make a word or phrase still more conspicuous than it would be in italics, it is printed in capitals, as the titles of books, captions, the first word of a chapter, etc.

§ 64. The following classes of words, according to the usage of other languages, should commence, in Isizulu, with a capital letter:—

1. The first word of a sentence.
2. The first word of every line of poetry.
3. The first word of a direct quotation.
4. The appellations of the Deity.
5. All proper nouns, as names of persons, places, rivers, tribes.
6. Some other words, as titles of honor and distinction; common nouns personified; the first word of an example; and all such words as generally commence thus in other languages.

REM. 1.—When a noun is inflected, as in forming the locative case, and the first letter changed, as to *e* or *o*, this letter thus changed is still made capital; thus, *Enanda* (Inanda); *Emvoti* (Umvoti); *Enkosini* (Inkosi); *Otugela* (Utugela).

REM. 2.—Sometimes a euphonic particle, as *s*, *ng*, *w*, or *y*, is prefixed to a proper noun; but these are written in small letters, like other words, forming, as they do, no part of the noun; thus, *ngUsibekana*; *u ylnkosi*; *ba sEnanda na sEmvoti*.

REM. 3.—*a*. When a proper noun is preceded by a word or particle, as the preposition *na*, or *nga*, whose final vowel coalesces with the initial vowel of the name, the first permanent unaffected letter in the name becomes capital; thus, *Umenzi noMsindisi*; *Inanda neTafamasi noMvoti*; *izwi leNkosi*.

b. But when the final vowel of the preceding word is elided or absorbed, without affecting the initial letter of the proper name, that initial letter is made capital, according to the general rule; thus, *Amalangu n' Amazulu*; *Obaba n' Omane*.

REM. 4.—Sometimes the initial vowel of a proper name is cut off, as in the vocative, and some forms of the genitive, when the apheresis is marked by an apostrophe, and the first remaining letter becomes capital; thus, *'Nkosi*; *'Faku*; *izinkomo zi ka 'Mpanule*.

NOTE.—After much study of the difficult question of capitals, a new look at the genius of the Zulu and other Bantu languages, and a careful comparison of all the various methods of writing Bantu capitals, I see no reason to change or modify the foregoing rules. They are natural, plain, easy alike for the writer, the printer and the reader, and, as near as possible, in practical accord with the rule for capitals in other languages. They are in the best possible accord with good taste, do not mar or break up the word, or disturb its integrity. They cannot be charged with any appearance of pedantry, carry no sign of scholastic analysis, or dissection, which are all proper enough in the study or lecture-room, but neither helpful nor pleasing to the common reader. Much less do these rules involve any arbitrary, difficult, or needlessly minute division in a name.

In respect to other methods, it must be said that some of them put indignity upon a word by separating essential elements, as the incipient from the radical, the inflectional from the root, and so make, as it were, invidious distinctions by passing over the first part of a word and giving the capital to the second which has really been brought up from an isolated root condition into recognition, into service, into a place and part in the body politic of language, by the aid of the so-called prefix, or the now antecedent element of the word.* Thus, for

* See § 88, 1, 2; also § 67.

Inkosi, Lord, some would write *inKosi*; *umVoti* for *Umvoti*; *umuSi* for *Umusi*. And then at the beginning of a sentence, or of a line in a Hymn, they must give the name two capitals, one for the prefix, another for the root; as, *InKosi*, *UmSindisi*, *UmEnzi*, *UYise*. Some separate the incipient, inflectional element from the root; thus, *in Kosi*, *um Voti*, *umu Si*; and some quite shut off the incipient by putting a bar between this and the radical; as, *in-Kosi*, *um-Voti*, *umu-Si*. Indeed, some divide the incipient element itself, and give the capital to the second part of it; as, *i Nkosi*, *u Mvoti*, *u Musi*. Some complicate the matter still more, not only dividing the word into two parts and inserting the bar, but they give to each part a capital of its own; thus, *In-Kosi*, *Um-Voti*, *Umu-Si*. The difficulty of writing in this way is increased by the fact that, in many cases, only the Bantu philologist, or complete master of the language, can tell, for certain, where the root begins; nor are these always agreed: thus, in the word *unkulun-kulu*, which some use to signify "God," Dohne makes the root begin with the first *k*; Colenso, with the first *n*; the former taking *un* to be the prefix; the latter, *u*. Take the words *umoya*, *umbalane*, *inja*, as they are usually written, and how many, even of those who profess to know Zulu, would make the root begin with *m* in the first and second, and with *n* in the third? But with the rules I have given, as above, which put the capital at the beginning of the entire word, one need not stop to inquire how much of it belongs to the root, and how much to the inflectional element.

The difficulty, absurdity, of departing from the common rule, as followed in other languages, and trying to put the capital somewhere in the middle, the body, of the word, is seen in the fact that those who urge and profess to follow this rule are ever and anon departing from it. To be consistent, such writers should write, not *Bantu*, but *ba Ntu*, or *ba-Ntu*, or *Ba-Ntu*, and speak of the *ba Ntu* race, or the *ba-Ntu* language. But who of them ever does it? It would take long, and too much room to point out their many deviations, by design, mistake or ignorance, from their rules. In the writings of one, we find the word divided and a hyphen used, about half the time, as in such as these examples: *Mushu*, *Kimbundu*, *Ki-mbundu*, *Ba-shilange*, and then a division and two capitals; as, *Ba-Humbi*. In another, we find the word sometimes divided, a hyphen and two capitals used, and sometimes not, as in these examples: *Unguja*, *U-Zaramo*; *Umnzila*, *U-Ngozi*; *Amakali*, *Ama-Tonga*; *Maviti* on one page, and *Ma-Viti* on the next; *Amalala* and *Ma-Tabele*. One writes, at one time, *Otjiherero*, at another, *Otji-herero*; and another writes *Otji-Herero*. In one of our largest missionary Magazines I find a sketch of the English missions in Eastern Equatorial Africa, in which the editor seems to let the writer have his own way about the use of capitals, for, with this exception, the Magazine generally follows the common rule of putting the capital at the beginning of the word. But in the scores of proper names in this sketch, the writer is found continually changing from one method to another and back again; thus, *Uganda*, *U-Sagara*; *Uyui*, *U-Nyamwezi*; *Usambiro*, *U-Sukama*; *Mtua*, *U-Sambara*—all this and much more of a like kind in the scores of proper names that occur on just one page. Had the writer attempted to follow the one common, simple rule of using but one capital for one word and putting that at the beginning, we had been saved such confusion and inconsistency.

Nor can there be any doubt that this one easy, common rule will yet prevail. The penman will, eventually, tire of trying to put two capitals and a hyphen into every proper name; the printer will tire of printing in this way; nor will the common reader, or great reading public care to be always told which is the root and which is the inflectional element of every name in the Bantu, any more than in the English and other languages. Analysis, the cutting up of a word and marking each of its elements may ever have its place in the Bantu

grammar and dictionary, as it does in such works in other languages but for the common reader it is not needed; it mars the word, blemishes the page, offends good taste. So it is that we find this method generally discarded and the other, the simpler and more common method, generally preferred by all the best writers, secular, literary, religious, who have occasion to write Bantu names. The learned and scholarly author of "Stanley's Emin Pasha Expedition," A. J. Wauters, chief editor of the *Mouvement Géographique*, Brussels, has probably used as many names of this kind as there are pages in his book; in every one of which he puts the capital at the beginning of the word, and never divides a word; as, *Uganda*, *Unyoro*, *Manyanga*, *Wahuma*. The able, classic historian of South Africa, the Honorable G. McC. Theal, member of several literary societies in Europe, in his several South African works, has occasion to use a multitude of Bantu names, all of which he writes without a division, and with the capital at the beginning of the word, so making a neat and beautiful page; as, *Umvoti*, *Umlazi*, *Umbopa*, *Amaswazi*. "Cetywayo's story of the Zulu Nation and the War," as taken from his lips by Captain Poole, Royal Artillery, and published in "Macmillan's Magazine," abounds in Zulu names, averaging from five or ten to fifty or sixty a page, in none of which is there any dividing of a word into parts, and in all of which the capital is put at the beginning; as, *Umkungo*, *Uhamu*, *Umhlafuzi*, *Ulundi*, *Etchove*, *Kwamagwasa*, *Abanguni*. In "Scribner's" "Where Emin is," by Colonel Prout, we also find many Bantu names, each and all printed as those above: thus, *Unyoro*, *Wanyoro*, *Mtesa*, *Uganda*, *Waganda*. In Harper's "Through the Dark Continent," giving account of one of Stanley's expeditions, we find the same rule, every Bantu name beginning with a capital, and no dividing of words: as, *Mtesa*, *Ukimbu*, *Ujiji*, *Usongoro*. Such, too, is the rule generally observed in Funk and Wagnalls' new "Encyclopedia of Missions," as may be seen in its article on Africa, on the Bantu race, and in numberless other places.

In Scribner's two volumes of Stanley's "Darkest Africa," which abounds in Bantu proper names, I find not a single name divided, nor a capital in any part of a name except at the beginning.

PART II.—ETYMOLOGY.

CHAPTER I.

DEFINITIONS AND CLASSIFICATIONS.

SECT. 1.—*Definitions and General Remarks.*

§ 65. *Etymology*, which is the second part of grammar, treats of the *forms and changes of words*. The term, as often used, has a two-fold import,—the one higher and more extended, the other lower and more restricted.

1. In its highest sense, the office of etymology is to examine the origin and changes of the mere roots of words, and their connection with corresponding roots in different languages. This is the etymology of the philologist, and is sometimes called historical or *comparative etymology*.

2. But in its more limited signification—as used by the grammarian, and as opposed to orthography and syntax—etymology classifies words, and treats of the forms and changes to which they are subject, in one and the same language.

REM.—Both kinds of etymology agree in taking cognizance of the *changes which the forms of words undergo*—the one, of changes more remote, as from the lapse of time, and the passing of words from one language to another; the other, of changes more immediate, for grammatical significant purposes, as in the following pages.

§ 66. The changes to which the forms of words are subject, and which properly come within the province of a practical grammar of a particular language, are of two kinds—the one called *Inflection*, which includes declension and conjugation; and the other, *Formation*, which includes derivation and composition.

REM.—The nature and end of inflection and of formation will be better understood from observing that many of the words in Isizulu, as in most other languages, consist of two parts—a *radical* and a *formative*.

§ 67. 1. A. The *radical* part of a word, or the *root*, taken in its strictest sense, and as well defined by another—“is a significant element, from which words, as forms of thought and parts of speech, are derived. It is not itself a word, but that which lies at the foundation of a whole family of words. The root has signification, but not a definite signification, in the system of our ideas or in the system of language. It does not

express an idea which can form a component part of language, but only the intuition or appearance which is common to the noun or idea, and the verb or judgment, and wants the modification which makes it a noun or verb." Thus, from the general, indefinite root, *bon*, in Isizulu, the verb *bona*, see, is derived by suffixing *a*; the verb *uku bona*, to see, by the prefix *uku*; the noun *umboni*, a seer, an observer, by the suffix *i* and the prefix or incipient *um*.

REM.—The root, as thus described, is a circumscribed nucleus—a mere germ which lies beneath the surface, as it were, and forms no part of ordinary speech until brought to light, and fitted for use by the aid of certain additional letters or syllables, which are called *formatives* or *serviles*, as illustrated in the examples given above.

B. *Formative* letters or syllables may be found (as in the above examples), either at the beginning of the radical element, and be called an *incipient*, preformative, or prefix; or at the end, and called *afformative*, suffix, or inflection-ending; or they may be found at both the beginning and the end, and all for the purpose of giving the mere root a rank, a relationship, or else a progeny, as it were, in the body politic of words.

2. The term *root* or *radical* word often has, in common parlance, a more extended signification. It sometimes refers to the entire word formed directly from the pure root, including both the germ and the inflection, increment, or formative, being, as it were, the trunk or first section of the stem above ground. And, as denoting *primitives* (in distinction from derivatives)—those words from which others are derived, but which are themselves *underived*—this use of the term is not inappropriate; though the term *primitive* would generally be better in such cases.

3. The term *root* is sometimes used also to designate that part of a word—perhaps a derived word—which expresses the simple idea, as distinguished from the inflective or formative part which is used to denote the relations of the idea. In this sense a word may be called a *root*, which, in either of the former senses, is a derivative. But the uninflected part of such a word may be called a *stem*, or else specified as the root of a derivative.

§ 68. The *office of inflection* is to express the *relations* which the essential parts of speech hold to each other. Thus, the word *umfula*, river (simple root, *ful*), changed to *imifula*, signifies rivers; and changed to *emfuleni*, it signifies, at or in the river; so *tunda*, love, changed to *tandile*, signifies, have loved.

REM. 1.—In many cases, however, the relations which the essential parts of speech hold to each other, or to the person speaking, are expressed, not by inflections, but by separate *relational words*, such as the auxiliary verbs, pronouns and prepositions; thus, *si ya tanda*, we do love; *ku bantu*, to the people.

REM. 2.—The close resemblance which the pronouns bear to the incipient elements of the nouns to which they relate, reflecting, as it

were, the very image of those incipients, and the extensive use which is made of these reflecting relational words, have suggested the propriety of denominating the Isizulu and its cognates the *REflective class* of languages, and thus distinguishing them, as by contrast, from those languages which are more strongly marked by inflection, and hence are called the *INflective class*.

§ 69. *Formation*, as the term is used in grammar, is a linguistic process, which gives new words in two ways—either by *deriving* one word from another, or by *composing* one word from two others.

A. *Derivation*, in the widest sense of the term, includes all those changes which are made in words to express different cases, numbers, modes, and tenses. But in its more limited and appropriate sense, and as used in the following pages, it consists in *forming one word from another by effecting some change or modification in the primitive*, other than what are ordinarily denominated inflections. Thus, the verb *tandisa*, cause to love, is formed from the verb *tanda*, love, by changing final *a* of the primitive into *isa*; and the noun *umhambi*, walker, is formed from the verb *hamba*, walk, by changing final *a* of the primitive to *i*, and prefixing the incipient *um*.

B. *Composition*, or the formation of compound words, is the union of two words so as to form only one. In Isizulu the limiting word, or that which denotes the specific difference, usually follows that which denotes the genus or general idea, and takes the principal accent of the compound; thus, *udhli-ilifa*, an inheritor, from *udhli* (*uku dhla*, to eat), eater, and *ilifa* (from *uku fa*, to die), inheritance; *umnimuzi*, or *umninimuzi*, owner of a kraal, town-proprietor, from *umnini* and *umuzi*; *Impumalanga*, east, sun-rising, from *uku puma* and *ilunga*; *Itafamasi*, name of a place, from *itafa* and *amasi*, literally, milk-plain.

SECT. 2.—*Classification of Words.*

§ 70. 1. The words of the Isizulu may be divided into sorts or classes, in different ways, according to the particular aspect in which they are viewed.

2. One very natural and summary division is that which reduces all the parts of speech to the two classes called *Essential* and *Relational Words*. (See § 50.)

§ 71. *Essential* words are those which express the ideas of being or of action, and on which other words depend, to which others refer, or between which others show a relation. To this class, which is called *primary* also, and sometimes *notional*, belong nouns, verbs, and adjectives, and some adverbs. This class of words is so necessary to the communi-

cation of ideas, that no complete sentence can be formed without the use of some of them, except where a substitute is used, as a pronoun in place of a noun.

§ 72. *Relational* words are those which are used to express a connection, and the kind of connection, or to show the different relations which exist between essential words. Essential words express ideas or notions only in a *general* way; relational words limit them, distinguishing or connecting particular species or individuals, or showing the time, manner, agent, object, and other particulars of action. To this class belong the pronouns, auxiliary verbs, prepositions, and conjunctions, and some of the adverbs. (See § 50., *b*.)

REM.—The interjection is a peculiar organic sound expressive only of emotion, and not confined to *human* discourse. Though it may, perhaps, be called a part of speech, it is incapable of logical combination with other words, having nothing to do with the operations of the intellect.

§ 73. According to a more minute and common classification, Zulu words may be divided into the *eight* following sorts, or *parts of speech*; namely, Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection. There is *no Article*, either definite or indefinite, belonging to the Isizulu.*

CHAPTER II.

THE NOUN OR SUBSTANTIVE.

§ 74. The words in Isizulu which are included in the general term *Noun*, correspond to those of the same class in other languages, being used to denote the *name* of an object.

SECT. 1.—*Kinds of Nouns.*

§ 75. Nouns may be divided into the two kinds, called *concrete* and *abstract*.

I. *Concrete Nouns* are the names of existences which are subject to the observation of the senses. These may be divided into:—

a. Proper nouns, or names which refer only to individual persons or objects; as, *Umpande*, *Umvoti*, *Inanda*.

b. Common or appellative nouns, which are the names of a class of persons or things, or of an individual belonging to a class, whether found in nature; as *umuntu*, *umuti*, *intaba*; or in art, as *umuzi*, *igreja*, *ingubo*.

* See Appendix, Sect. I.

c. *Material* nouns, or nouns in which there is no idea of form, organization, or individuality, but only an aggregate notion; as, *amanzi*, *ubisi*, *isihlabati*.

d. *Collective* nouns, or nouns which designate a number of single persons or things taken as a whole; as, *impi*, *isifazana*, *isilungu*.

II. *Abstract Nouns* are names of simple qualities, actions, or modes of existence, considered independent of a subject; as, *amandhla*, *utando*, *ubumhlope*, *ubuhlungu*.

SECT. 2.—*Formation of Nouns.*

§ 76. The formation of Zulu nouns gives rise to other divisions, as into *Primitives* and *Derivatives*; (Simple) and *Compound Nouns*.

§ 77. I. *Primitive* nouns are those which have their origin in no other word, whether noun or other part of speech, being, in a manner, self-existent. Their number is comparatively small. They comprise most material nouns, the names of many animals and plants, some of the great objects of the natural world, some of the members of the body, and some other names; as, *amanzi*, *inyoni*, *imvu*, *umuti*, *imifino*, *ilifu*, *ilanga*, *ubuso*, *umkono*, *ubaba*, *udade*.

§ 78. II. *Derivative* nouns, which are far the most numerous class, comprise all those which are derived either from other nouns, or from adjectives, or from verbs, or from some other part of speech, by means of some change or addition of certain letters at the beginning or the end, or both, of the primitives.

§ 79. A. Nouns are derived FROM NOUNS, and called *nominal* derivatives; thus:—

1. *Abstract* nouns are formed from concrete nouns, by changing the incipient of the latter into *ubu*; thus,

From *inkosi*, king, comes *ubukosi*, royalty; from *isiula*, fool, comes *ubuula*, folly; and from *indoda*, man, comes *ubudoda*, manliness.

2. *Proper* nouns are formed from common, by changing the initial vowel of the latter into *u*; thus,

From *isikota*, grass, comes *Usikota*, the name of a person; so from *imali*, money, comes *Umal*; from *amasuku*, days, *Umasuku*; and from *intaba*, mountain, comes the proper name *Untaba*.

3. *Collective* nouns are sometimes formed from common concrete nouns, by changing the incipient of the latter into *isi*; thus,

From *umuntu*, person, comes *isintu*, mankind; from *umlungu*, white man, comes *isilungu*, the white race; and from *ukova*, a banana (tree), *isikova*, a number of banana trees taken together, a banana garden.

4. *Augmentative* nouns implying *increase* in number, size, degree, beauty, or excellence, are formed in two ways:—

a. By reduplicating the radical portion of the primitive; thus,

Isirunguvungu, a very powerful wind; *unkulunkulu*, the great great one, or the very great one—the first man.

b. By suffixing *kazi*; thus,

Imiti, trees, *imitikazi*, very fine trees; *ubaba*, my father, *ubabakazi*, my renowned or most excellent father, my father's brother. This suffix often marks the feminine gender; thus, *umlungu*, white man; *umlungukazi*, white woman. (See § 110.)

5. *Diminutive* nouns are formed from other nouns by means of the suffix *ana*, together with such euphonic changes as the language requires in the final vowel and roots of the primitives.

a. Nouns ending in *a*, *e*, or *i*, generally change these letters into *ana* to form the diminutive; thus,

Umfula, river, *umfulana*, little river; *umsele*, ditch, *umselana*, little ditch; *imbuzi*, goat, *imbuzana*, little goat.

b. Nouns ending in *o* or *u* change these letters into *wana*, or rather change these letters into *w* and suffix *ana*; thus,

Into, thing, *intwana*, little thing; *umuntu*, person, *umuntwana*, or *umnwana*, child.

REM.—Where the *w* would be incompatible with the preceding letter (see § 25.), it is dropped; thus, *umfo*, man, person, *umfana*, boy; *imvu*, sheep, *invana*, little sheep, lamb.

c. Nouns whose final vowel is *a*, *e*, or *i*, preceded by *n*, change that vowel to *yana*; or rather change that vowel to *ana*, as before (see *a*, above), and insert *y* for euphony and union; thus,

Isona, a (kind of) weed, *isonyana*, a little weed; *imfene*, baboon, *imfenyana*, little baboon; *inyoni*, bird, *inyonyana*, little bird.

REM.—We have an example of the same thing, the use of *i=y*, for the sake of euphony and union, in the English compound *handicraft*.

d. Nouns whose final vowel is preceded by *b*, *m*, *mb*, *nd*, or *p*, change that vowel to *ana*, and also generally change *b* into *ty*, *m* into *ny*, *mb* into *nj*, sometimes *nd* into *nj*, and *p* into *ty* (according to § 34); thus, *inkabi*, ox, *inkatyana*, little ox; *inkomo*, cow, *inkonyana*, calf; *isivimbo*, a stopper, *isivinjana*, a little stopper; *iganda*, egg, *iganjana*, little egg.

REM.—These euphonic changes are sometimes neglected, especially in the case of *nd*; thus, *impande*, root, *impandana*, little root. (See § 33., REM. 1.)

e. Diminutive nouns, denoting females, beauty, distinction, or excellence, generally affix to the primitive, first, the particle *azi* (full form *kazi*), significant of this gender, or of these qualities, and then change *i* of this affix into *ana*, as in other cases; thus,

(*Inkosi*, chief, *inkosikazi*, contracted), *inkosazi*, chiefess, *inkosazana*, little chiefess, daughter of a chief, superior girl: (*umfo*, man, person, *umfoazi*, contracted), *umfazi*, woman, *umfazana* a little woman; *intombi*, a large girl, (*intombikazi*, *intombazi*), *intombazana*, a girl, a small girl; *inkazi*, a woman, *inkazana*, a girl, maid; *inkuku*, fowl (cock or hen); *inkukukazi*, a hen, *inkukazana*, a small hen.

f. Double or secondary diminutives are formed from primary diminutives, by changing the final *a* of the first diminutive into *yana*, i. e., by changing *a* into *ana*, and inserting the euphonic *y*, according to the rule given above (see c), since the final vowel is preceded by *n*; thus,

Into, thing, *intwana*, small thing, *intwanyana*, a very small thing; *umuntu*, person, *umntwana*, child, *umtwanyana*, small child.

REM.—Or what amounts to the same thing, these double diminutive nouns may be formed directly from the radical noun by affixing *anyana* with such changes in the final syllable of the primitive as are required in affixing *ana*, to form a diminutive of the first class, as already described; thus, *into*, thing, *intwanyana*, a very small thing; *isilo*, animal (wild), *isilwanyana*, very small animal, insect; *umfo*, man, *umfanyana*, small boy.

§ 80. Nouns are also derived or ZULUIZED from nouns in other languages, by prefixing to the latter an incipient, and making such other changes in them by inserting or omitting letters, or affixing a final vowel, as the euphony and genius of the Isizulu require, (see §§ 55 and 56); thus,

Umese, a knife, pl. *omese*, from the Dutch *mes*; *ifaduku* or *umfaduku*, dish-cloth, from the Dutch *vaatdoek*; *itomi*, a bride, pl. *amatomi*, from the Dutch *toom*; so other nouns, as, *isikela*, a sickle; *isiroke*, a ship; *isitore*, a stove; *ipulanki*, a plank; *ufakolweni*, half a crown.

§ 81. B. Nouns are derived FROM ADJECTIVES.

1. *Abstract* nouns are derived from adjectives by prefixing the incipient *ubu* to the root; thus,

Ubukulu, greatness, from *kulu*, great; *ububi*, evil, from *bi*, bad; *ubumnandi*, deliciousness, sweetness, from *mnandi*, delicious, sweet, *ubude*, length, from *de*, long.

2. Some common nouns are derived from adjectives, by prefixing some of the incipients which belong to common nouns, as *un*, *i*, or *isi*; thus,

Iningi and *isiningi*, multitude, majority, from *ningi*, many.

3. *Proper* nouns, names of persons, are also derived, sometimes, from adjectives, by prefixing the incipient of proper names; thus, *Umnandi*, the name of Utyaka's mother, from *mnandi*, sweet.

§ 82. C. But the greater portion of derivative nouns is formed from verbs, and called *verbals*.

1. *a. Personal* nouns are derived from the roots or stems of verbs, by changing final *a* to *i*, and prefixing the incipient *um*. These nouns generally denote the *doer*—the agent of the action expressed by the verb; thus,

Umhambi, a walker, from *uku hamba*, to walk; *umalusi*, a herder, from *ukwalusa*, to herd; *Umsindisi*, Saviour, from *uku sindisa*, to save; *umfundisi*, teacher, from *uku fundisa*, to teach.

REM.—Occasionally a noun formed in this way is impersonal, denoting the object or the effect expressed by the verb: as, *umsebenzi*, which means either work, or worker—the thing done, or the doer, from *uku sebenza*, to work. When *umsebenzi* signifies worker, the plural is formed in *aba*; thus, *abasebenzi*, workers; but when it signifies work, it forms the plural in *imi*; thus, *imisebenzi*, works.

b. Some personal nouns, derived from verbs, have the incipient in *isi* instead of *um*, the termination being *i*, the same as before; thus,

Isituli, a mute, from *uku tula*, to be silent; *isebi*, a thief, from *ukweba*, to steal; *isazi*, a person of intelligence, from *ukwazi*, to know; *isikutali*, an industrious person, from *uku kutala*, to be industrious.

c. A few personal nouns are formed from verbs with other incipients and endings; thus,

Ikolwa, a believer, from *uku kolwa*, to believe; *isitunywa*, one who is sent, a messenger, from *uku tuma*, to send; *igeza*, a beauty, from *uku geza*, to bathe.

2. Other nouns (impersonal) are formed from verbs by means of various incipients and endings. The meaning of these nouns is moulded to some extent by the particular form of the incipient and ending—some denoting the simple idea expressed by the verb, and others the place or instrument, the effect or the object, of the action signified by the verb.

a. Nouns formed from verbs by means of the incipient *um* and the ending *o*, often denote the *action* or *state* of the verb, abstractly considered; thus,

Umhambo, walk, life, from *uku hamba*, to walk, live; *umtungo*, a seam, from *uku tunga*, to sew; *umbuzo*, a question, from *uku buza*, to inquire. Sometimes nouns thus formed denote the *instrument*.

b. Nouns formed from verbs, with the incipient *isi* and ending *o*, often denote the *instrument* or *means*, and sometimes the *place* of the action of the verb; thus,

Isikukulo, a rake, from *uku kukula*, to rake; *isibulo*, a threshing instrument or rod, from *uku bula*, to thresh; *isibambo*, vise, pinchers, from *uku bamba*, to catch, hold; *isikando*, a shop or furnace of the smith, from *uku kanda*, to beat. Some nouns, thus formed, denote the effect or object of the verbal action; thus, *isilimo*, vegetable, cultivated plant, from *uku lima*, to dig; *isibalo*, writing, from *uku bala*, to write; *isapulo*, rupture, from *ukwapula*, to break.

c. Nouns formed from verbs, with the incipient *in* or *im* and the ending *o*, often denote the abstract *idea* of the verb; thus, *injabulo*, joy, from *uku jabula*, to rejoice; *inkohliso*, deception, from *uku kohlisa*, to deceive; *imfihlo*, a secret, from *uku fihla*, to hide.

Some nouns thus formed, however, denote the *instrument* of the action denoted by the verb; thus, *imbazo*, an ax, from *uku baza*, to hew; *imfuto*, a bellows, from *uku futa*, to blow.

d. Of the same import—denoting the abstract *idea* of the verb—are most nouns formed from verbs by means of the incipient *ulu* (contracted, *u*) and the ending *o*; thus,

Udumo, fame, from *uku duma*, to be famous; *utando*, love (also *intando*, love), from *uku tanda*, to love. Nouns thus formed occasionally denote the *instrument*; as, *udondolo*, a staff, from *uku dondola*, to walk with a staff.

e. Nouns formed from verbs with the incipient *ili* (contracted, *i*) and the ending *o*, denote sometimes the *instrument* and sometimes the abstract *idea* of the verb; thus,

Igaulo, an ax, from *uku gaula*, to chop; *ibizo*, a name, from *uku biza*, to call.

f. Nouns denoting the abstract *idea* are sometimes formed from verbs, by prefixing to the root the incipient *ubu*, and changing the final *a* to *o*; thus,

Ubulungo, or *ubulungiso*, goodness, from *uku lunga*, to be good.

g. The most common kind of verbal nouns is the infinitive mode, used:—(a.) Generally as a noun in the *abstract*; thus, *ukulunga*, goodness; *ukujabula*, joy. (b.) But sometimes as a noun in the *concrete*; thus, *ukudhla*, food.

§ 83. 1. When the root of a verb, from which a noun is derived, begins with a vowel, and the incipient ends in one, the latter is elided; thus,

Isazi, for *isiazzi*, from *ukwazi*; *isono*, for *isiono*, from *ukwona*; so the plural of *umoni*, thus, *aboni*, for *abaoni*. (See § 16., III., 4.)

2. Some nouns are formed from verbs without any change in the final vowel of the latter; thus,

Itemba, from *uku temba*; *iliwa* and *isiwa*, from *uku wa*. This is generally the case with nouns formed from verbs in the passive voice; thus, *umtunywa*, a messenger, apostle, from *uku tunywa*, to be sent; *ikolwa*, a believer, from *uku kolwa*, to be satisfied.

3. A few nouns terminate in *e*, especially among those derived from verbs in the reciprocal form; as, *intandane*, an orphan, from *uku tandana*, to love mutually; *owakelene*, neighbor, from *ukwakelana*, to build together.

4. A few nouns are derived from verbs, by prefixing an incipient, as in other cases, and dropping the final syllable, instead of changing the final vowel; thus,

Isilima, a deformed person, from *uku limala*, to be injured, deformed; *upau*, a mark or sign, from *uku paula*, to mark. Or the verb, perhaps, in these and similar cases, may have been derived from the noun; as, *uku paula*, from *upau*.

§ 84. D. A few nouns are derived FROM OTHER PARTS OF SPEECH:—

a. From *adverbs*; thus, ‘Upakade,’ a proper name, from ‘pakade,’ long ago.

b. From *prepositions*; thus, ‘umpakati,’ a councilor, from ‘pakati,’ inside, within.

§ 85. III. *Compound* nouns are formed by uniting two words in one. This mode of forming words is of later origin than derivation, and is employed to express certain definite and necessary ideas, for which derivation makes no provision.

The words united to form a compound noun may be:—

a. Two distinct nouns; as, ‘umninimuzi’ (‘umnini’ and ‘umuzi’), owner of a kraal.

b. A noun and an adjective; as, ‘ubabakulu’ (‘ubaba’ and ‘kulu’), my grandfather; ‘Amanzimtoti’ (‘amanzi’ and ‘mtoti’), name of a river.

c. A verb (radically) and a noun; as, ‘intvisandhlu’ (‘uku tvisa,’ to burn, and ‘indhlu,’ house), the house-burning-wind = N.W. wind, which is often strong, hot, and dry, making fires very dangerous; ‘Impumalanga’ (‘uku puma,’ to come out, and ‘ilanga,’ sun), east, sunrising; ‘Intyonalanga’ (‘uku tyona’ and ‘ilanga’), west, sun-setting.

d. A noun and a verb; as, ‘Ulangalibalele’ (‘ilanga-li-balela,’ —‘uku balela,’ to be hot = the sun it is hot), a proper name.

e. A noun (or radically a verb) and an adverb; as, ‘Umfiki-semva’ (‘umfiki’ from ‘uku fika,’ euphonic *s* and ‘emuva,’ after), a proper name.

REM. 1.—In forming the compound, the initial vowel of the second word is dropped, when there is one: thus, *umninimuzi*, from *umnini* and *umuzi*; *umsebelanga*, from *umsebe* and *ilanga*.

REM. 2.—The modifying word follows that which expresses the general idea, and takes the principal accent. (See § 69., B., and § 60.) If, however, the second of the compound be a monosyllable, or become one by the elision of its initial vowel according to the last remark, the principal accent falls on the final syllable of the first of the compound, the accent of the compound being the same as in a simple word.

§ 86. The most common form of two words entering into a compound, is the erect or uninflected, as ‘umninimuzi,’ etc. But to this general rule there are some exceptions, one or both of the elements of the compound being taken sometimes in an oblique or inflected form; thus, ‘Ulangalibalele.’ Here the verb ‘balele’ is taken in an inflected form, the present perfect tense, with its direct nominative, the pronoun *li*, which agrees with its noun ‘ilanga;’ the first form of the compound being ‘ilangalibalele’—a common noun—which changes to a proper name by taking the incipient *u* in place of *i*. Of the same class are ‘Umandhlakampisi,’ strength of the wolf, a proper name; ‘Ukwazindhlu,’ to know the house, a proper name; ‘Unongenendhlwini,’ entrance into a house. Here, in the last example, the second part of the compound is in the locative case—‘endhlwini,’ from ‘indhlu,’ a house.

§ 87. 1. When the compound consists of two nouns, taken in the nominative, in some instances both parts may be declined; thus, ‘umnikazindhlu,’ house-keeper, mistress of a house; pl. ‘abanikazizindhlu,’ house-keepers, or mistresses of houses; ‘umninimuzi,’ master of a kraal; pl. ‘abaninimizi,’ masters of kraals. So ‘udhlilifa,’ inheritor; pl. ‘abadhlilifa,’ or ‘abadhlamafa,’ inheritors; also, ‘indhililifa,’ inheritor; pl. ‘indhlamafa,’ or ‘izindhlamafa,’ inheritors.

2. In other instances only one (the first) of the components is declined, declension being thus restricted by the nature of the case; thus, ‘umsebelanga,’ a ray of the sun; pl. ‘imisebelanga,’ rays of the sun; ‘umninimandhla,’ master of strength; pl. ‘abaninimandhla,’ masters of strength.

3. Sometimes a nominal root is repeated in one and the same word. This constitutes a *geminatio*, or a junction of nouns, but not of two different nouns; hence there is no composition. Of this class are such words as ‘uhlunguhlungu,’ the cotton plant; ‘izunguzungu,’ the nape; ‘unkulunkulu,’ the great one.

SECT. 3.—*Nominal Incipients or Preformatives.*

§ 88. 1. All nouns in Zulu consist of two parts—first, the *incipient* or preformative, by some called a “prefix;” and secondly, the *root* or stem; thus, ‘umu-ntu,’ ‘u-baba,’ ‘isi-buko,’ ‘ubu-suku.’

2. The essential nature and important office of the incipient is—(a) to bring the nominal root to light, above the surface, as it were, and give it a place among the parts of speech; (b) to express the condition of the noun as to class and number, and in a great measure as to case; and (c) to furnish also, in a sense, both the basis or the material, and a model, as it were, for all pronouns, especially those of the third person, and for the prefixes of the adjectives. (See § 67.)

§ 89. 1. The incipients, in all their different forms and numbers, amount to eighteen; viz., *u*, *um*, *umu*, *ili*, *i*, *im*, *in*, *isi*, *ulu*, *ubu*, *uku*, *o*, *aba*, *ama*, *izim*, *izin*, *izi*, and *imi*.

2. But by rejecting those which mark the plural; viz., *o*, *aba*, *ama*, *izim*, *izin*, *izi*, and *imi*; and rejecting also the duplicate, contract forms of the singular, as *um* of *umu*, and *i* of *ili*; and counting *in* a mere modification of *im* (see § 24., Rem. 1.), there remain but eight incipients; viz., *u*, *umu*, *ili*, *im*, *isi*, *ulu*, *ubu* and *uku*.

3. Six of these, viz., *u*, *umu*, *ili*, *im*, *isi*, and *ulu*, mark the singular number; while two of them, *ubu* and *uku*, have no restricted number, being used indiscriminately as singular or plural.

REM. 1.—The form *umu*, as just stated (see also § 16., V.) is often contracted to *um*, if not also sometimes to *u*; *ili* to *i*; and *ulu* and *ubu* to *u*; thus, *umzi* for *umuzi*, *izwi* for *ilizwi*, etc.

REM. 2.—All those dissyllabic forms which terminate in a vowel, as *ili*, *ulu*, *aba*, etc., undergo euphonic changes before nominal roots beginning with a vowel, final *i* and *a* of the incipient being elided, and *u* being generally changed to *w*, but sometimes dropped; thus, *isando* for *isiando*; *aboni* for *abaoni*, etc. (See § 16., III., 4.)

REM. 3.—One and the same prefix in the plural sometimes corresponds to more than one in the singular; as *ama* to *i* or *ili* in the second class, and to *in* in the third; as, *izwi* or *ilizwi*, pl. *amazwi*; *indoda*, pl. *amadoda*. So *uzulu*, pl. *Amazulu*.

SECT. 4.—Classes and Number of Nouns.

§ 90. Most nouns have two numbers, the singular and the plural, the latter being formed from the former by some change, and generally an increase, in the incipient; thus, *umfana*, boy; *abafana*, boys; *into*, thing; *izinto*, things.

§ 91. Nouns are divided, according to their different incipients, and the different modes in which they form the plural, into eight classes.*

§ 92. I. The *first class* includes personal nouns whose incipients in the singular are *u*, *um*, or *umu*, and which form the plural by changing *u* into *o*, and *um* or *umu* generally into *aba*, sometimes into *o*; as, *umfana*, boy, *abafana*, boys; *umuntu*, person, *abantu*, persons; *ulade*, sister, *olade*, sisters; *umgani*, friend, *omgani*, friends.

§ 93. Most of the nouns of this (first) class refer to persons, though a few are included here, which refer to animals or things; as, *umuntu*, person; *umfana*, boy; etc.; also, *unohemu*, a kind of crane, pl. *onohemu*; *ukova*, banana, pl. *okova*; *unohoho*, monkey, pl. *onohoho*; *ugwai*, tobacco, pl. *ogwai*; *ufakolweni*, half a crown, pl. *ofakolweni*.

* See Appendix, Sect. I., 1.

REM. 1.—The kind of impersonal nouns most common in this class are those which have been Zuluized from other languages, by giving them the incipient *u* in the singular, and *o* in the plural; as *umese*, knife, pl. *omese*.

REM. 2.—There are a few nouns, as, *umkozi*, etc., of a personal character, which form the plural by changing *um* into *imi*, and hence are reckoned with nouns of the sixth class.

REM. 3.—The noun *umoya* or *ummoya* (see §§ 30. and 47., Rem. 2.), in its primary, impersonal signification, *wind*, belongs to the sixth class, whose laws it follows in forming the plural, *imimoya*, and also in regard to its pronouns, as *wona*, etc. But in its derived, personal signification, *spirit*, as Holy Spirit, it may follow the laws of the first class, making its plural *ommoya* (or *omoya*, like nouns in *u*, *udade*, etc., as from the singular, *u-moya*), and use all the pronouns of the first class, as *yena*, *m*, *ake*.

§ 94. 1. A proper noun, the name of a single person, sometimes takes the plural form to specify both the person *and his company*, his party, or people; thus, *Ofaku* instead of *Ufaku*; as, *Ofaku ba hambile*, Faku and his company have gone.

2. *a*. The root of a tribal noun, sometimes takes the incipient *um*, to signify one of the tribe; thus, *Umcadi* may sometimes be used to signify one of the *Amacadi* tribe.

b. But the most common and classical incipient in such a case is *i*; thus, *Icadi*, one of the *Amacadi* tribe; *Izulu*, one of the Zulu tribe, or one of the *Amazulu*. In this case—using the incipient *i* instead of *um*, to denote one of a tribe—the plural in *ama* presents no anomaly, being formed regularly from *i*, as in nouns of the second class.

3. Names denoting a class sometimes change *um* to *ama* in forming the plural; as *umpakati*, a councilor, pl. *amapakati*; *umpandhla*, an outsider, *amapandhla*, outlying districts.

§ 95. II. The *second class* of nouns includes all those whose incipient, in the singular, is *ili* or *i*, and which form the plural by changing *ili* or *i* into *ama*; as, *ilizwi* or *izwi*, word, pl. *amazwi*; *igama*, name, pl. *amagama*.

REM.—Some nouns belong to this class, whose external appearance would seem to put them in some other class; thus, *inwenwe*, pearl-muscle; *inyeza*, sweet potato; and *inyatelo*, shoe,—would seem to belong to the third class, whose incipient is *in* or *im*; and *isiko*, custom; *isango*, gate; and *isondo*, hoof,—might be thought, from their outward form, to belong to the fourth class, whose incipient is *isi*. But the forms of the pronouns for these words, as *li*, *lo*, *lona*, and the form of the plural, *ama*, etc., clearly show them to belong to this, the second, class, having the incipient *ili* or *i*, and not *in* or *isi*.

So the nouns *izinyane*, the young of an animal; *izibuko*, a ford; *izibulo*, first born; and *izinyo*, tooth,—seem, from their external form, to be the plural of some other class, as of the third or fourth or fifth; but their pronouns, as *li*, *lo*, *lona*, and their plurals; as, *amazinyane*, *amazibuko*, etc., show them to be of this, the second, class, with the incipient *ili* or *i*, and not *izi* or *izin*.

§ 96. III. The *third class* of nouns includes all those whose incipients, in the singular, are *im* or *in*.

a. The incipient *im* is used before such nominal roots as begin with a vowel or with a labial, *b*, *f*, *p*, or *v* (see § 24., 2., and Rem. 1.); thus, *imome*, *imbali*, *imfe*, *impande*.

b. The incipient *in* is found before roots beginning with any other letter than those above named,—excepting also *h*, *l*, and *m*, which take incipients of some other class; as, *indaba*, *ingubo*, *indhlu*, *inkosi*; also, *umhambo*, *isilimo*, *isimiso*.

REM.—The same law holds, of course, in respect to the plural incipients, *izin* and *izin*.

§ 97. *a.* The plural of nouns in *im* is made in *izin*; thus, *imbenge*, basket, pl. *izimbenge*; *imvula*, rain, pl. *izimvula*.

b. The plural of nouns in *in* is made, some in *izin*, and others in *ama*; thus, *inkomo*, a cow, pl. *izinkomo*; *into*, thing, pl. *izinto*; *indoda*, man, pl. *amadoda*; *insimu*, garden, pl. *amasimu*.

REM.—A few nouns have two forms of the plural: as, *inkosi*, chief, pl. *amakosi* and *izinkosi*; *inkonyana*, calf, pl. *izinkonyana*, and sometimes *amankonyana*.

§ 98. IV. The *fourth class* comprises all those nouns whose incipient, in the singular, is *isi*. They form the plural by changing *isi* into *izi*; thus, *isikati*, time, pl. *izikati*; *isibuko*, glass, pl. *izibuko*.

§ 99. V. The *fifth class* of nouns embraces all those whose incipient, in the singular, is *ulu*, or its contracted form *u*.

In forming the plural, nouns of this class change *u* or *ulu*:—

(*a.*) To *izi*, when the nominal root begins with *l*; thus, *ulembu*, a spider, pl. *izilembu*; *ulimi*, tongue, pl. *izilimi*;

(*b.*) To *izin* (rarely *izi*), when the root begins with a labial; thus, *ubabe*, a grass, pl. *izibabe*, or *izimbabe*; *ufudu*, the turtle, pl. *izimfudu*; *upape*, feather, pl. *izimpape*; and

(*c.*) To *izin*, in all other cases; thus, *uti* or *uluti*, a rod, pl. *izinti*; *udwane*, husk or chaff, pl. *izindwane*. (See § 24., 2., and Rem. 1.)

§ 100. VI. The *sixth class* contains those impersonal nouns whose incipient, in the singular, is *um* or *umu*, and forms the plural by changing *um* or *umu* into *imi*; thus, *umfula*, river, pl. *imifula*; *umuti*, tree, pl. *imiti*. A few personal nouns belong to this class; as, *umkhobo*, friend, pl. *imikhobo*. (See § 93., Rem. 2.)

§ 101. VII. 1. The *seventh class* of nouns includes all those whose incipient is *ubu*, or its contracted form *u*; as, *ubuso*, face; *ubutyani* or *utyani*, grass; *ubukulu*, greatness.

2. Nouns of this class make no distinction in point of number, but are used indiscriminately as singular and plural; thus, *ubuso*, face, or faces.

3. To this class belong nouns in the abstract derived from adjectives; as, *ubukulu*, greatness; *ububi*, evil; *ubumnandi*, sweetness.

REM.—When the nominal root begins with a vowel, the *u* final of *ubu* is elided, and not changed into *w*, since *w* would be incongruous with *b* (see § 16., III., 4., and § 25.); thus, *ubomi*, and not *ubwomi*, for *ubuomi*; *ubuoya*, and not *ubwoya*, for *ubuoya*. So, for the same reason, the *u* is dropped, and not changed to *w*, in the fragmentary pronoun belonging to this class: as, *ubuso bami*, and not *bwami*; while such pronouns of the fifth and eighth classes, *lu* and *ku*, change *u* to *w*, the *w* being compatible with *l* and *k*; thus, *uluti lwami*, *ukubona kwami*.

§ 102. VIII. 1. The *eighth class* includes all those nouns whose incipient is *uku*; thus, *ukudhla*, food; *ukuhlakanipa*, wisdom; *ukusa*, morning.

2. Nouns of this class, like those of the seventh, make no distinction of number. They are all of a verbal character, being the same as the infinitive mode; thus, *ukudhla*, food, which means also *to eat*.

REM. 1.—The pronouns of this class, *ku*, *kona*, etc., are often used in a general, indefinite manner, referring to nouns of any and every class, number, and person.

REM. 2.—Some of the Bantu languages have what is called a diminutive class of nouns, having, for example, *ka* for a prefix in the singular, and *tu* for the plural; as in Yao, *kajela*, a little hoe, *tujela*, little hoes. In Umbundu (Bihe), the diminutive prefixes are *oka* and *otu*; as *okandimba*, small hare, *otundimba*, small hares.

§ 103. Each class of nouns has a fragmentary or genitive pronoun of a preformative character, which some have called a “euphonic letter,” corresponding to the noun’s incipient, one for the singular, and another for the plural. These pronouns or preformatives, which coöperate with *a* to denote the genitive case (see § 115), are as follows:—

For the first class, singular <i>w</i> , plural <i>b</i> .			
“ second	“ l,	“ a.	
“ third	“ y,	“ z or a.	
“ fourth	“ s,	“ z.	
“ fifth	“ lw,	“ z.	
“ sixth	“ w,	“ y.	
“ seventh	“ b.		
“ eighth	“ kw.		

§ 104. A general view of the several *classes*, and of the two *numbers* of nouns, together with the *incipients* by which they are marked, and the *preformatives* which they supply, are given in the following—

Table of the Classes of Nouns.

CLASS	SINGULAR.			PLURAL.		
	Incipient.	Preform.	Example.	Incipient.	Preform.	Example.
1	{ u, umu, or um }	w	{ udade umfana }	{ o aba }	b	{ odade. abafana.
2	ili, or i	l	ilizwi	ama	a	amazwi.
3	im, or in	y	{ imbuzi inkomo }	{ izim izin }	z	{ izimbuzi. izinkomo.
4	isi	s	isibuko	ama	a	amadoda.
5	ulu, or u	lw	{ uluti ubambo ulembu }	{ izin izim izi }	z	{ izinti. izimbambo. izilembu.
6	umu, or um	w	umfula	imi	y	imifula.
7	ubu	b	ubuso.			
8	uku	kw	ukuma.			

REM.—Some of the nouns of the third class have the same incipient *ama*, in the plural, as nouns of the second class in that number, and also the same preformative *a*; and such nouns may be regarded as transferred, in the plural, from the third to the second class. In the same manner, those nouns of the fifth class which make the plural in *izi*, like the plural of nouns of the fourth class, may be considered as transferred, in the plural, to the fourth class. These changes will simplify the discussion of adjectives and the classification of pronouns, and some other parts of the grammar.

SECT. 5.—*Irregular, Defective, and Redundant Nouns.*

§ 105. 1. Some nouns are *irregular* in their mode of forming the plural; thus, *umlungu*, white man, makes the plural *abelungu*, instead of *abalungu*; *iva* or *iliva*, thorn, makes the plural *ameva*, instead of *amava*.

2. A few nouns seem irregular from their having formed their plural, doubtless, from an obsolete incipient; thus, *izingazi*, blood, literally, bloods, would seem to be the plural of *ingazi* or *ugazi*; but the singular, in actual use, is *igazi*, blood.

3. A few nouns seem irregular from the fact that their plural is formed from a root which is obsolete in Isizulu, though it may be in use in some of the cognate dialects. Of this class is *iso* or *iliso*, eye, pl. *amehlo*. In the Sechuana, where the incipient *le* (*li*) corresponds to the Zulu *ili*, *ma* to the Zulu *ama*, and *tl* to the Zulu *hl*, the same noun, in the singular, is *letlo* (= *ilihlo* in Zulu), and, in the plural, *matlo* (= *amehlo* in Zulu.) The Fingoes use *amuso*, eyes, which is the regular plural of *iliso* or *iso*, eye.

§ 106. Some nouns are *defective* in number, being used only in the singular, or only in the plural; thus, *ubisi*, sweet milk; *umusa*, mercy; and some other nouns have no plural; while

the following, and some others, especially such as denote liquids, have no singular; as, *amanzi*, water; *amandhla*, strength; *amakazi*, cold; *amasi*, sour or thick milk.

REM.—Nouns of the seventh and eighth classes, where one form answers for both the singular and plural, are of this defective character. These are defective, however, not by any accident or exception, but by a law, and in accordance with the genius of the language.

§ 107. Some nouns are *redundant* in their incipients, and hence in their forms for the singular, or for the plural, or for both.

a. Some nouns have two forms for the singular; as, 'inkemba' or 'isinkemba,' a sword, pl. 'izinkemba'; 'ugongolo' and 'ingongolo,' pole, pl. 'izingongolo.'

b. Some nouns have two forms for the plural, and one for the singular; as, 'inkosi,' chief, pl. 'amakosi' and 'izinkosi'; 'inkonyana,' calf, pl. 'izinkonyana' and 'amankonyana.'

c. A few nouns have two forms for both the singular and the plural; as, *umnyaka*, and *inyaka*, (also *unyaka*,) year, pl. *iminyaka* and *izinyaka*; *usuku* and *insuku*, day, pl. *izinsuku* and *amasuku*.

REM.—Sometimes, and indeed generally, a difference in the form of the plural, or a difference between two forms, whether in the singular or the plural, indicates more or less of difference in meaning; thus, *umoya* (or *ummoya*), wind, spirit, pl. *imimoya*, winds; *omoya* (or *ommoya*), spirits; *unyaka*, the year (*nonyaka*, this year); *umunyaka*, the space or period of a year.

SECT. 6.—Gender of Nouns.

§ 108. 1. Gender, as a difference in the form of nouns to express the natural distinction of sex, is of very limited extent in the Isizulu; and as it rarely affects the declension, even when it does exist, it becomes a matter of little or no practical importance in the grammar of the language.

2. The only approach to a distinction and an influence of gender, in the declension of nouns, is to be found in those of the first and sixth classes whose incipient is *um*; those of a personal character belonging, as a general thing, to the first class, and making the plural in *aba*; while those of an impersonal character belong, as a general thing, to the sixth class, and make their plural in *imi*; thus, *umfana*, boy, pl. *abafana*; *umfula*, river, pl. *imifula*.

§ 109. 1. The gender of nouns, or their natural distinction of sex, is determined, in most cases, merely by the meaning of the words,—different words, which have no etymological relation to each other, being used to express males and females; thus, 'indoda,' man; 'umfazi,' wife; 'umfana,' boy; 'intombi,' or 'intombazana,' girl; 'inkunzi,' or 'iduna,' the male of irrational animals, and 'imazi,' or 'insikazi,' the female of such animals.

2. Another mode of expressing the natural distinction of sex, or rather an extension of the above, for more specific purposes, is to use two words—one, to point out the particular kind or class of animal, and the other, the natural sex; thus, 'inkunzi yenkomo,' or 'inkomo e yinkunzi,' the male of cattle, bull; 'inkunzi yehashi,' or 'ihashi lenkunzi,' the male of horses, a stallion; 'imazi yenkomo,' or 'inkomo e yimazi,' the female of cattle, a cow; 'imazi yehashi,' or 'ihashi lensikazi,' the female of horses, a mare.

So 'umuntu o yindoda,' a person who is a man, or a male person; 'umuntu o ngumfazi,' a person who is a woman, or a female person.

§ 110. The only instances in which the mere form of the noun helps to indicate the distinction of natural gender, are when the suffix *kazi*, sometimes contracted to *azi*, is used; thus, 'inkosi,' chief, 'inkosikazi,' chiefess; 'umlungu,' white man, 'umlungukazi' white woman; 'ihashi,' horse, 'ihashikazi,' mare.

REM. 1.—Sometimes the final letter or syllable of the noun is cut off, before the suffix *azi* or *kazi* is added; thus, *inkomazi*, a cow, from *inkomokazi*; *itokazi*, a young heifer, from *itole*, a calf; *indodakazi*, a daughter, from *indodana*, a son.

REM. 2.—The noun to which *kazi* may be suffixed, to denote the feminine gender, does not always, of itself, and without that suffix, denote the masculine; thus, *inkomo* may denote a cow or an ox; but *inkomokazi* denotes a cow, and not an ox; so *inkuku*, denotes a fowl, a hen, without regard to sex; but *inkukukazi* denotes a hen in particular, or a fowl of the feminine gender.

REM. 3.—The suffix *kazi* does not always denote the feminine gender; it is sometimes used to signify beauty, excellence, or superiority, as in age, strength, or knowledge; thus, *ubabakazi*, my excellent or renowned father; *umutikazi*, a fine tree.

§ 111. The peculiar use of different words to express *father* and *mother*, according as they stand related to the person speaking, the person spoken to, or the person spoken of, should not be overlooked; which is as follows:—

- | | |
|--------------------------------------|-----------------------------------|
| 1. <i>Ubaba</i> , my father. | <i>Uname</i> , my mother. |
| 2. <i>Uyihlo</i> , your father. | <i>Unyoko</i> , your mother. |
| 3. <i>Uyise</i> , his or her father. | <i>Uyina</i> , his or her mother. |

The particular import of each of these terms ought to be carefully learned and observed.

SECT. 7.—Cases of Nouns.

§ 112. GENERAL REMARKS.—1. There is some question as to how many cases should be admitted in the Isizulu. If a change of form is essential to constitute a case, there are,

strictly, only three cases—three varieties of change or falling, except that sometimes produced by a preposition. These might be called the genitive, the locative, and the vocative. Or, if the simple ground form, the upright or nominative be included and reckoned as a case, this would make four cases.

2. But if, on the other hand, it should be claimed that the use of a preposition constitutes a case, then there must, of course, be as many cases at least as there are prepositions, the admission of which would encumber the language with many new terms, and with a heavy and useless load of distinctions.

3. There is, however, a convenience, at least in a practical grammar, in admitting an accusative case by which to specify the object of an active verb or of a preposition; and this makes, in all, for nouns, five cases, viz., the Nominative, the Genitive, the Accusative, the Locative, and the Vocative.

§ 113. I. The NOMINATIVE CASE is the noun in its simple form; and it denotes the subject of a finite verb; thus, ‘umfana,’ boy; ‘abantu,’ people; ‘ilizwe,’ country.

REM.—The relation of the noun to the verb finite is pointed out with precision by means of a pronoun, which always bears more or less of the image of the noun’s incipient; thus, *umfana u fikele*, the boy he has arrived; *abantu ba ya hamba*, the people they do go; *ilizwe li vun-dile*, the country it is fertile.

§ 114. II. The GENITIVE CASE denotes the relation:

(a.) Of source, cause, or origin; as, ‘umsindo wabantu,’ noise of the people; ‘ilizwi lomuntu,’ word of a person; ‘umfundisi wa sEnanda,’ the teacher of, at, or from, Inanda.

(b.) Of ownership, or possession; as, ‘izinkomo zenkosi,’ cattle of the king; ‘izinyao zomfana,’ feet of the boy.

(c.) Of designation, object, or fitness; as, ‘imvu yokuhlatywa,’ a sheep for slaughter; ‘indao yokwaka,’ place to build; ‘izwe labantu,’ country for people; ‘ingubo yomfana,’ blanket for the boy.

REM.—There are no very strict dividing lines between these several relations, as some examples may fall with nearly equal propriety under two, or even three, of the above heads, according to the signification of the words or the view which the mind takes of the relations.

§ 115. 1. The first of two nouns in regimen always denotes the property or thing possessed, or thing having an origin, designation or fitness; and furnishes either a fragmentary pronoun, or else, as before proper names, an entire pronoun, from its incipient, to aid, as it were, the genitive particle *a*, in showing the relation between that first or governing noun, and the second, which denotes the possessor, author, place of origin, etc.

2. There are two ways of forming the genitive, the one pertaining chiefly to common nouns, the names of things, and the other to proper nouns, chiefly the names of persons; besides also a third mode which is connected with the locative, and pertains chiefly to proper nouns which are names of places.

A. When the second or limiting noun—that which denotes the owner, author, source, or end—is a *common* noun, the genitive is generally formed by prefixing to it (in its nominative form), the preformative pronoun of the first, the noun limited or possessed, together with the genitive particle *a*—this particle coalescing with the initial vowel of the second noun, and making *e* of *a-i*, and *o* of *a-u*, but simply *a* of *a-a*, and only *o* of *a-o*, (see §§ 10. and 16., I.); thus, 'ilizwi lenkosi=ilizwi l-a-inkosi,' word of the king; 'isicoko somfana=isicoko s-a-umfana,' hat for the boy; 'ubuso babantu=ubuso b-a-abantu,' face of the people; 'izingubo zodade=izingubo z-a-odade,' clothes of the sisters.

REM.—Where the preformative of the genitive, the fragmentary pronoun, is *i* or *u*, *lu* or *ku*, the one, *i*, changes to its cognate *y*, and the *u* of the other changes to *w* (see § 16., IV.); but the preformative *a*, of the plural of the second and third class of nouns, is simply absorbed in the genitive particle *a* (see § 16., I.): thus, *inkomo yenkosi=inkomo i-a-inkosi*, cow of the chief; *imikono yomfana=imikono i-a-umfana*, arms of the boy; *uyise wabantu=uyise u-a-bantu*, father of the people; *ukuma kwomuntu=ukuma ku-a-umuntu*, standing of a person; *amadwala omfula=amadwala a-a-umfula*, rocks of the river. Sometimes, however, the initial vowel of the limiting noun is elided; thus, *impi ya 'nyak' enye*; *umzi wa 'muntu' munye*; *a si 'bantu ba' luto*.

B. When the second or limiting noun is *proper*,—the name of a person,—in forming the genitive, the initial vowel (of the nominative form) is dropped, and the genitive particle *a* is hardened by *k*, making *ka*, which is sometimes preceded by the separable, simple pronoun, instead of the inseparable, fragmentary, of the first or limited noun; thus, 'izinkomo zi ka 'Mpande,' cattle of Umpande; 'ilizwi li ka 'Tixo,' or 'ilizwi ka 'Tixo,' the word of God; 'umfazi ka 'Faku,' wife of Ufaku.

REM. 1.—The personal pronoun, of the limited noun, in the first, third, and sixth classes, singular, and in the second and sixth, plural, is generally omitted; and in all other instances the pronoun is generally, though not always, used; thus, *umfana ka 'Nodwengu*, the boy or servant of Nodwengu; *inkomo ka 'Sibekana*, (but sometimes, *inkomo yi ka 'Sibekana*,) Usibekana's cow; *umkonto ka 'Mbopa*, Umbo-pa's spear; *amazwi ka 'Mose*, (sometimes, *amazwi a ka 'Mose*,) the words of Moses.

REM. 2.—Some common *personal* nouns often form the genitive in the same way as proper nouns, names of persons; particularly, *ubaba*, *umame*, *uyise*, *unyoko*, *unina*; also pronouns of the definitive form; thus, *izinkomo zi ka 'baba*, or *izinkomo ka 'baba*, and sometimes, *izinkomo zobaba*, cattle of my father; so *izinkomo ka mina*, or *izinkomo zami*, my cattle.

REM. 8.—Proper nouns, the names of tribes and sects, form the genitive in the same manner as common nouns; thus, *inkosi yAmazulu*, chief of the Amazulu, or of the Zulus; *izivelo zAbafarisi*, customs of the Pharisees.

C. When the second or limiting noun is *proper*,—the name of a place, river, or mountain,—and denotes the place of origin, abode, or existence, it is generally put in the locative case, and preceded directly by the euphonic *s*, but indirectly by the genitive particle *a*, together with the fragmentary pronoun of the first, the limited noun whose origin, abode, or existence is specified; thus, ‘*umfana wa sEnanda*,’ a boy of or from Inanda; ‘*abantu ba sEmlazi*,’ the people of or from Umlazi; ‘*inkomo ya sErini*,’ a cow from the Cape Colony.

REM. 1.—Sometimes a common noun is used in the same manner—put in the locative under the genitival regimen; thus, *umteto wa sesi-lunguini*, law of the white man; *igwababa la semzini*, the crow of the kraal, that is, another’s *amasi* (thick milk), which a man refuses to eat among strangers, lest he should return thither and be found guilty of immorality.

REM. 2.—This form of the genitive is used also with pronouns governed by a preposition: thus, *ilizwe la kubo*, their country, or a country of theirs; *abantu ba kiti*, our people; *izinkomo za kini*, your cattle.

§ 116. 1. From one of the foregoing paragraphs, (A,) it appears that there may be as many different forms of the genitive case in a common noun, as there are different fragmentary or genitive pronouns in the nouns limited, which are nine in all; viz., *w*, *l*, *y*, *s*, *lw*, *b*, *kw*, *a*, and *z*.

These different forms may be illustrated in the word ‘*inkosi*,’ chief, in the following—

Scheme of the Genitive of a Common Noun.

CLASS.	SINGULAR, (GENITIVE);	PLURAL, (GENITIVE).
1.	Umfana, wenkosi;	abafana benkosi.
2.	Ilizwi lenkosi;	amazwi enkosi.
3.	Inkomo yenkosi;	izinkomo zenkosi.
4.	Isibuko senkosi;	izibuko zenkosi.
5.	Uluti lwenkosi;	izinti zenkosi.
6.	Umuti wenkosi;	imiti yenkosi.
	7. Ubuso benkosi.	
	8. Ukuma kwenkosi.	

2. From another of the foregoing paragraphs, (B,) it appears that the name of a person in the genitive case is one for all classes, and that it is uniformly preceded by the genitive particle *ka*, whatever may be the class and number of the limited noun; though the pronoun, when one is used before *ka*, takes

a variety of forms, according to the incipient of the limited noun, as may be seen in the following—

Scheme of the Genitive of a Proper Noun—the name of a person.

CLASS.	SINGULAR, (GENITIVE);	PLURAL, (GENITIVE).
1.	Umfana ka 'Faku;	abafana (ba) ka 'Faku.
2.	Ilizwi (li) “	amazwi (a) “
3.	Inkomo (yi) “	izinkomo (zi) “
4.	Isibuko (si) “	izibuko (zi) “
5.	Uluti (lu) “	izinti (zi) “
6.	Umuti “	imiti (yi) “
	7. Ubuso (bu) ka 'Faku.	
	8. Ukuma (ku) “	

3. From the other foregoing paragraph, (C.) it appears that the form of the genitive used with the locative case of proper nouns, the names of places, varies according to the class and number of the limited noun from whence the fragmentary genitive pronoun is derived; though the form of the limiting noun itself, in the locative, is one and the same, whatever may be the form of the limited noun, as shown in the following—

Scheme of the Genitive of a Proper Noun—the name of a place in the Locative.

CLASS.	SINGULAR, (GENITIVO-LOC.);	PLURAL, (GENITIVO-LOC.)
1.	Umfana wa sEnanda;	abafana ba sEnanda.
2.	Igama la “	amagama a “
3.	Inkomo ya “	izinkomo za “
4.	Isitelo sa “	izitelo za “
5.	Uluti lwa “	izinti za “
6.	Umuti wa “	imiti ya “
	7. Ubukulu ba sEnanda.	
	8. Ukuma kwa “	

§ 117. III. The ACCUSATIVE, or objective CASE denotes the object of a transitive verb or of a preposition.

In form, it is the same as the nominative, save when its initial vowel coalesces with the final vowel of the preposition, or is elided to facilitate utterance; thus, 'si ya bona umfana,' we do see a boy; 'si bizile abantu,' we have called the people; 'si hamba nobaba,' we go with father; 'si vele ku 'bantu,' we come from the people.

§ 118. IV. 1. The LOCATIVE CASE denotes the place *at*, *in*, or *about* which a thing is, or is done, or *whence* or *whither* it proceeds. The more specific idea involved in this case, as in

fact in all the cases, must be determined, in a great measure, by the connection; thus, 'emutini,' from 'umuti,' tree, may signify, in the tree, on the tree, under the tree, to, from, or about the tree, according to the nature of the subject, and the meaning of the words used in connection with it.

2. *a.* The formation of this case, in nearly all common nouns, involves two inflections; one in the incipient, changing the initial vowel into *e*, or sometimes into *o*; and another in the termination; and, in some instances, certain euphonic changes are made also in the heart of the word, according to §§ 33 and 34.

- b.* Final *a* changes to *eni*; thus, *igula*, *eguleni*.
 Final *e* " *eni*; thus, *ilizwe*, *dizweni*.
 Final *i* " *ini*; thus, *umuti*, *emutini*.
 Final *o* " *weni*; thus, *unyao*, *onyaweni*.
 Final *u* " *wini*; thus, *abantu*, *abantwini*.

c. When *b*, *m*, *mb*, or *p*, occur after the first syllable of the root, and especially in the last, they generally undergo a change of a euphonic character, § 34, thus:—

- B* changes to *ty*; as, *indebe*, *endetyeni*.
M " *ny*; as, *umlomo*, *emlonyeni*.
MB " *nj*; as, *isibambo*, *esibanjeni*.
P " *ty*; as, *isibopo*, *esibotyeni*.

§ 119. To these general rules (stated in the last paragraph), for forming the locative case, there are many exceptions, some of which are the following:—

(*a.*) Some nouns generally retain *b* unchanged in the final syllable; as, 'ubabe,' 'elubabeni,' 'inkabi,' 'enkabini,' 'intaba,' 'entabeni,' 'igaba,' 'egabeni,' or 'egatyeni.'

(*b.*) Some nouns generally retain *m* unchanged in the locative; as, 'igama,' 'egameni,' 'iqoma,' 'eqomeni,' sometimes 'eqonyeni,' 'insimu,' 'ensiinini,' 'izinkomo,' 'ezinkomeni.' In the last two words the *w*, which would be formed from *u* and *o*, is dropped, being incompatible with *m*—except very rarely it is heard in the last of the two; thus, 'ezinkomweni.' (See § 25.)

(*c.*) Some nouns often retain *p* unchanged in the locative; as, 'upape,' 'opapeni,' 'insipo,' 'ensipweni,' 'isihlepu,' 'esihlepweni.' Some nouns use both forms; as, 'impupu,' 'empupwini' or 'emputyini,' and sometimes 'empupuni.'

(*d.*) Those nouns in which final *o* or *u* is preceded by *b*, *mb*, or *p*, generally change *o* into *eni*, and *u* into *ini*, when the preceding consonant is changed into its corresponding sub-

stitute; but into *weni* or *wini*, when the preceding consonant remains unchanged; as, 'isihlobo,' 'esihlotyeni,' 'isigubu,' 'esigubwini,' 'esigubini,' 'esigutyini,' and sometimes 'esigujini' (see § 34., *b* changing to *j* before *i*); 'intambo,' 'entambweni' or 'entanjeni,' 'imihambo,' 'emihambweni' or 'emihamjeni,' 'isihlepu,' 'esihlepwini,' 'insipo,' 'ensipweni,' 'umcupo,' 'emcotyeni,' 'ubucupo,' 'ebucotyeni,' 'impupu,' 'emputyini' or 'empupwini.' But where final *o* or *u* is preceded by *m*, and that consonant remains unchanged, *o* sometimes changes to *eni*, and *u* to *ini*; as, 'izinkomo,' 'ezinkomeni,' rarely 'ezinkomweni,' 'insimu,' 'ensimini,' 'indhlulu' makes either 'endhlulwini' or 'endhlini.'

REM.—Though the euphonic consonantal changes are sometimes neglected, and some of them, in some words, very generally, by most tribes and persons; yet in most cases, and especially where more or less of incompatibility is involved, as in *bw*, *mw*, and *pw*, they are carefully observed by the best speakers, and must be regarded as decidedly the best, most classic style.

§ 120. 1. Some nouns, which, in other cases, usually have the contracted form of the incipient, often replace the full form in the locative case; as, 'utyani,' 'ebutyani,' 'udaka,' 'eludakeni,' 'izwe,' 'elizweni.'

2. When nouns of the fifth or seventh class form the locative with a contracted incipient, the initial vowel *u* is generally changed to *o* instead of *e*; as, 'udaka,' 'odakeni,' 'udonga,' 'odongeni' or 'eludongeni,' 'uzwani,' 'ozwanini,' 'ulwanga,' 'olwangenini,' 'unyao,' 'onyaweni,' 'ubabe,' 'elubabeni.'

§ 121. 1. A few common nouns form the locative by changing only the initial vowel, the termination remaining uninflected; as, 'ubusuku,' 'ebusuku,' 'imini,' 'emini,' 'ihlobo,' 'ehllobo,' 'ubusika,' 'ebusika,' 'ikaya,' 'ekaya,' so, 'emhlana,' 'ehlana,' 'enhla,' 'empumalanga,' 'entyonalanga,' 'elwandhle' or 'olwandhle.'

2. Most proper nouns—names of rivers and places—form the locative in the same way, by simply changing the initial vowel into *e* or *o*; thus, 'Inanda,' 'Enanda,' 'Isibubulungu,' 'Esi-bubulungu,' 'Umlazi,' 'Emlazi,' 'Utugela,' 'Otugela,' or 'Elutugela,' 'Uhlanga,' 'Ohlanga,' 'Isangwana,' 'Osangwana.'

3. A few proper nouns, however, form the locative like most common nouns, by inflecting both the beginning and the end of the word; as, 'Umkambati,' 'Emkambatini,' 'Umpongodwe,' 'Empongodweni,' and sometimes 'Empongodwe,' 'Isidumbi,' 'Esidumbini' or 'Esidunjini,' 'Umdhloti,' 'Emdhloti,' and occasionally 'Emdhlotini,' so, 'Ozwatini,' 'Obonjeni.'

§ 122. The locative case of proper names of rivers and places is often combined with the genitive, as already stated, (§ 115., C.) to indicate the source, origin, or residence of a person or thing; thus, 'umuntu wa sEnanda,' a person of or from Inanda; 'amatye a sEsibubulungu,' the rocks of or on the Bluff.

REM.—The *s* in these and similar examples, thus *wa sEnanda*, is a mere euphonic, (see § 35., 5.) inserted to preserve the genitive particle *a*, and prevent a disagreeable hardness in the flow of speech. It is also used in the same manner where the locative is preceded by a pronoun, as *u*, *ni*, *li*, *ba*, or by a preposition, as *na*, *nga*, *kwa*, etc.; thus, *u semfuleni*, he is at or in the river; *ba sesibayeni*, they are in the kraal; *ba se ni nga semutini*, they are still standing by the tree; *u sezulwini na sezindaweni zonke*, he is in heaven and every where.

§ 123. V. The VOCATIVE CASE is that form of the noun in which a person is addressed. It is derived from the nominative by eliding the initial vowel; thus, 'Nkosi, king, from 'Inkosi; 'baba, father, from 'ubaba; 'madodana, sons, from 'amadodana; 'makosi, kings, from 'amakosi.' So proper names; as, 'Faku, from 'Ufaku; 'Dingani from 'Udingani; 'Makobeni from 'Umakobeni.'

REM. 1.—Nouns of the fifth class, contracted form of the incipient, replace the full form of the incipient, and elide the initial vowel, in the vocative; as, 'luti, from *uti* or *uluti*; 'lubisi, from *ubisi* or *ulubisi*. But nouns of other classes often neglect to replace the full form of the incipient in this case; as, 'zingo, from *izinyo* or *ilizinyo*; yizwa, 'lungu (from *ilungu*).

REM. 2.—Nouns of the first class making the plural in the incipient *o*, from the singular *u*, never elide the initial *o*, but often prefix *b* in the vocative; thus, *odade* or *bodade*, as *yizwani*, *odade*, hear, ye sisters; so *yizwanini*, *bobaba*, hear, ye fathers; *yizwanini*, *bomame*, hear, ye mothers.

REM. 3.—The final vowel of some nouns, not only in the vocative, but in all the cases, is sometimes passed over in silence, especially in rapid articulation, and after *n* or *s*; as, 'Dingani; 'Nkos; 'Makoben.'

REM. 4.—In familiar address, at the beginning of a remark or speech, the vocative is often preceded by *e*; as, *E!* 'Nkosi. This is sometimes heard also in solemn address, as in prayer.

REM. 5.—In calling at a distance, the vocative is generally preceded by *we*; as, *We!* 'Faku.

REM. 6.—In solemn address and supplication, the vocative is sometimes preceded by *au*; as, *Au!* 'Nkosi! O Lord!

REM. 7.—The vocative sometimes makes use of the suffix *ndini* to indicate endearment or compassion; as, 'ndodandini, my good man.

§ 124. To the foregoing principles and remarks, a condensed illustration of the more common *forms of the cases* may be added in the following—

Scheme of the Declension of Nouns.

I. DECLENSION OF COMMON NOUNS.

	SINGULAR.	PLURAL.
Nom.	<i>Umuntu</i> , person ;	<i>aban'u</i> , persons.
Gen.	(<i>W</i>) <i>omuntu</i> , of a person ;	(<i>w</i>) <i>abantu</i> , of persons.
Acc.	<i>Umuntu</i> , person ;	<i>abantu</i> , persons.
Loc.	<i>Emuntwini</i> , in a person ;	<i>ebantwini</i> , in persons.
Voc.	<i>'Muntu</i> , O person ;	<i>'bantu</i> , O persons.

II. DECLENSION OF A PROPER NAME OF A PERSON.

	SINGULAR.	PLURAL.
Nom.	<i>Ufaku</i> ;	<i>Ofaku</i> .
Gen.	<i>Ka 'Faku</i> ;	(<i>wa w</i>) <i>Ofaku</i> .
Acc.	<i>Ufaku</i> ;	<i>Ofaku</i> .
Loc.	_____	_____
Voc.	<i>'Faku</i> ;	<i>Bofaku</i> or <i>Ofaku</i> .

REM.—When the name of a person is used in the genitive plural it takes the euphonic *w* before it, in which case the genitive *a* is not hardened by *k*, but combined with the fragmentary pronoun of the governing noun ; as, *umbila wa wOnodwengu*, the maize of Unodwengu and company.

III. DECLENSION OF A PROPER NAME OF A PLACE.

	SINGULAR.	PLURAL <i>wanting</i> .
Nom.	<i>Inanda</i> .	
Gen.	(<i>W</i>) <i>a sEnanda</i> .	
Acc.	<i>Inanda</i> .	
Loc.	<i>Enanda</i> .	
Voc.	<i>'Nanda</i> .	

REM.—The preformative *w* is used in the genitive, as given in the above tables, only when the noun limited is of the first or sixth class singular, as *umuzi womuntu*. When the noun limited belongs to some other class or number, some other preformative is used ; thus, *igama lomuntu* ; *isifo somuntu*, etc. (See §§ 115., 116.)

CHAPTER III.

ADJECTIVES.

§ 125. The number of proper Adjectives in Isizulu is small, but the deficiency is made up in part by the use of nouns and verbs ; thus, the noun *amandhla*, strength, often supplies the place of the adjective *strong* ; so the verb *lungile*, from *uku lunga*, to be straight or good, supplies the place of an adjective of that import. The adjective always follows the noun it describes.

SECT. 1.—*Derivation of Adjectives.*

§ 126. Derivative adjectives, which are few, are formed chiefly from nouns, other adjectives, and verbs.

A. 1. FROM NOUNS are formed adjectives, or more properly, nouns are often used as adjectives, by rejecting the initial vowel of the noun; as, *manzi*, wet, from *amanzi*, water; thus, *si manzi*, we are wet; *bukali*, sharp, from *ubukali*, sharpness; thus, *izembe li bukali*, the ax is sharp: *butuntu*, dull, from *ubutuntu*, dullness; thus, *izembe li butuntu*, the ax is dull.

2. Sometimes the noun, used as an adjective, retains its full form, as *iholo*, roughness; thus, *insimbi i yiholo*, the iron is rough—literally, is roughness; so, *izinhliziyu zetu zi ngamatye*, our hearts are hard—literally, are stones.

3. But more frequently the noun used as an adjective is joined to the noun, or pronoun, qualified, by the preposition *na*;* thus, *u nolaka* (*u na-ulaka*), he is angry—literally, he with anger, or he has anger; *inyoni i nejubane*, the bird is swift—is with, or has speed; *si namakaza*, or *si 'makaza*, we are cold.

4. The noun used as an attributive adjective may take the relative of the qualified noun before the preposition *na*; thus, *umuntu o namandhla*, a person who is with (i. e., has) strength, a strong person; *indoda e nolaka*, an angry man.

§ 127. B. FROM ADJECTIVES are formed *diminutive* adjectives, by means of the suffix *ana*, and by such euphonic changes as the language requires, in the same manner as diminutive nouns are formed from other nouns, (see § 79., 5., a., b., etc.); thus, *banzi*, broad, *banzana*, broadish; *mhlope*, white, *mhlotyana*, whitish; *kulu*, large, *kulwana*, largish; *ncinyane*, small, *ncinyanyana*, very small; *onke*, all, *onkana*, a moderate whole, about all; *ningi*, *ningana*, a pretty good number, considerable many.

REM.—*Onkana* sometimes signifies, all together, one and all, all alike, every one; thus, *izinkomo zi file zonkana*, the cattle are dead one and all; *ba mukile bonkana*, they have gone every one of them; *s' onile sonkana*, we are all alike guilty.

§ 128. C. FROM VERBS are derived what may be called *verbal* adjectives. Such adjectives are generally derived from those verbs which express some quality or property; thus,

* Nouns are used as adjectives in the same way in other Bantu languages; as in Yao, the preposition *a* taking the concord prefix or pronoun of the qualified noun before it; as, *nyumba ja* (= *ji-a*) *maganga*, a house of stones, i. e., a stone house. Verbal adjectives with an active meaning are formed from the infinitive by prefixing the preposition *a* preceded by the preformative or class characteristic of the noun limited; as, *makalo wa* (*u-a*) *kutema*, a knife of cutting, i. e., a sharp knife.

Lungile, straight, right, good, from *uku lunga*; to be straight, etc.; *lambile*, hungry, from *uku lamba*, to be hungry; *sabekayo* or *sabekile*, from *uku sabeka*, to be fearful. The form of the verb thus used is generally the present perfect, as given above; thus, *lambile*, *sabekile*. Of this class are all verbs belonging to the subjective species; as, *tandeka*, lovable; *zondeka*, hateful; *bambeka*, apprehensible; *tambeka*, sloping.

REM.—The verbal adjective generally takes on the suffix *yo* or *ko*; as, *umuntu o lungileyo*, a good person, or a person who is good. In Yao, verbal adjectives with a passive meaning are formed from the verbal stem by changing final *a* into *e*; thus, from *ku ura*, to die, they get *ure*, dead; as *umundu jua-m-ure* (or *juamure*) a dead person.

SECT. 2.—*Classes of Adjectives.*

§ 129. Adjectives may be divided into two classes—the one called *proper*, or genuine; and the other *factitious*, or substitutional.

1. The *proper* genuine adjectives are those which are not obviously derived from any other part of speech, but are used apparently first and only as adjectives in the common acceptance of the term; as, *mhlope*, white; *mnandi*, sweet; *kulu*, great; *hle*, nice.

2. *Factitious*, substitutional, or improper adjectives are those words which are sometimes used adjectively; though primarily, and in their most appropriate use, they belong to some other part of speech, as to nouns or verbs; such are the nouns, *amandula*, strength; *ijubane*, speed; *abakuli*, sharpness; and such the verbs, *lungile*, good; *lambile*, hungry; *sabekile*, fearful.

§ 130. An adjective, whether proper or factitious, may be used in two ways:—

(a.) As a mere *attributive*, an accessory, or a modifier of the noun to which it belongs; thus, *umuntu omkulu*, a person who (is) great, or a great person; *abantu abakulu*, the people who (are) great, or the great people; *abantu aba namandhla*, the people who (are with or have strength, or the strong people; or,

(b.) The adjective may be used as a direct *predicate*; thus, *umuntu umkulu*, the person (is) great; *abantu bakulu* the people (are) great; *abantu ba namandhla*, the people are strong.

SECT. 3.—*Inflection of Adjectives.*

§ 131. All proper adjectives are inflected by taking prefixes which conform to the incipients of the nouns with which they agree in respect to both class and number; thus,

Umfana umkulu, the boy is great; *abafana bakulu*, the boys are great; *ilizwe likulu*, the country is great; *ilizwe elikulu*, a great country; *abafana abakulu*, large boys.

§ 132. Aside from some euphonic variations in the prefix, which depend partly upon the root of the adjective, and partly upon the nominal incipient, there are two general forms of the prefix, or two kinds of inflection, according as the adjective is used, either as a mere *attributive*, or as a direct *predicate*.

§ 133. A. The prefix of the adjective, used as an *attributive*, consists of the relative particle *a* (the same as the genitive *a*) combined, generally, with the full form of the nominal incipient; and so corresponds to the class and number of the noun with which the adjective agrees; thus,

Umfana omkulu (= *a-um-kulu*), a large boy; *inkomo enkulu* (= *a-in-kulu*), a large cow, or a cow which is large; *izwe* or *ilizwe elikulu* (= *a-ili-kulu*), a large country, or a country which is large; *isibuko esimnyama*, a black glass; *abantu abamnyama*, black people; *izinto ezinkulu*, large things.

REM. 1.—When the root of the adjective begins with *m*, as in *mtoti*, *mnandi*, *mnyama*, *mpofu*, the *m* and *n* final of the nominal incipient are omitted in the prefix of the adjective; thus, *umbila omtoti*, (not *om-mtoti*), sweet corn; *izinto ezimnandi*, nice things; *imvu emnyama*, a black sheep; *amatole umpofu*, buff colored calves; *imifula emtoti*, sweet rivers.

REM. 2.—Final *m* and *n*, also *mu*, *ma*, and *mi*, of the nominal incipient, are omitted in the prefix of the adjectives *bomvu* and *nzima*; as, *imbuzi ebomvu*, a red goat; *into enzima*, a heavy thing; *umuntu obomvu*, a red person; *amatole abomvu*, red calves.

But before the adjectives, *ncinyane*, and *ningi*, the final *m*, and the full forms *ama* and *imi*, of the nominal incipient, are used in the prefix; as, *umfula omncinyane*, a small river; *amatole amancinyane*, small calves; *imiti eminingi*, many trees.

REM. 3.—When the root of the adjective begins with a labial, as *b. f.* and the incipient of the noun, with which the adjective agrees, ends in *n*, this *n* of the incipient is changed, in the prefix, into *m*, according to principles already stated (§ 24.); thus, *inkomo embi*, a bad cow. But the adjective *bomvu*, as already remarked, and to which *banzi* should be added, rejects both *m* and *n* from its prefix.

REM. 4.—The prefix of some adjectives, referring to nouns of the first and sixth classes, singular, often takes the second or furtive *u*,—the full form of the nominal incipient,—especially when the accent falls on it; thus, *umuntu omubi*, instead of *ombi*, a bad person; *umfana omunye* or *omnye*, another boy. In the same manner, sometimes the full, and sometimes the abbreviated forms of some other incipients, are used in the prefix of some adjectives; as, *imisebenzi embi* or *emibi*, bad works; *imiti emide*, tall trees.

§ 134. The inflection of the adjective as a mere *attributive*—the different forms of the prefix, according to the class and number of the noun to which it relates, and according to most of the variations required by euphony, as given in the above rules and remarks—may be presented in a more condensed manner in the following—

Table of Adjectives declined as Attributives.

CLASS.	NOUNS.	ADJECTIVES.		
		KULU.	BI.	MNANDI.
SINGULAR.	1. Umfana	om-kulu	om-bi	o-mnandi
	2. Ilizwi	eli-kulu	eli-bi	eli-mnandi
	3. Into	en-kulu	em-bi	e-mnandi
	4. Isibuko	esi-kulu	esi-bi	esi-mnandi
	5. Uluti	olu-kulu	olu-bi	olu-mnandi
	6. Umuti	om-kulu	om-bi	o-mnandi
	7. Ubuso	obu-kulu	obu-bi	obu-mnandi
	8. Ukudhla	oku-kulu	oku-bi	oku-mnandi
PLURAL.	1. Abafana	aba-kulu	aba-bi	aba-mnandi
	2. Amazwi	ama-kulu	ama-bi	a-mnandi
	3. Izinto	ezin-kulu	ezim-bi	ezi-mnandi
	4. Izibuko	ezi-kulu	ezi-bi	ezi-mnandi
	5. Izinti	ezin-kulu	ezim-bi	ezi-mnandi
	6. Imiti	emi-kulu	emi-bi	e-mnandi

REM.—Adjectives, (used as attributives.) whose root begins with *m*, also, *bomvu*, *banzi*, and *nzima*, are declined like *mnandi*; those whose roots begin with a labial, except *bomvu* and *banzi*, are declined like *bi*; and others like *kulu*.

§ 135. B. The adjective used as a *predicate* makes no use of the relative particle *a*, like the adjective used as an attributive; and, in the present tense, no use is made of a copula or substantive verb, like the English *is*, *are*, etc.; but it takes for its prefix, either a full or an abbreviated form of the incipient, and besides this is sometimes preceded also by the simple personal pronoun of the noun with which it agrees and of which it is predicated; thus, 'umfana umkulu,' the boy is large; 'indoda inkulu,' the man is large; 'isibaya sikulu,' the fold is large; 'umuzi umkulu,' the kraal is large; 'ubuso bukulu,' the face is large; 'abafana bakulu,' the boys are large; 'amadoda makulu,' the men are large; 'izibaya zikulu,' the folds are large; 'imizi mikulu,' the kraals are large. 'Umfana ka 'mkulu,' the boy is not large; 'indoda ka inkulu,' or 'a inkulu,' the man is not large; 'isibaya ka si sikulu,' the fold is not large; 'umuzi ka umkulu,' or 'a umkulu,' the kraal is not large; 'ubuso ka bu bukulu,' or 'a bu bukulu,' the face is not large; 'abafana ka ba bakulu,' or 'a ba bakulu,' the boys are not large; 'amadoda a wa makulu,' the men are not large.

REM. 1.—When the incipient of the noun is a monosyllable, most adjectives, used as predicates, take its fuller form as a prefix; thus, *umfana umkulu*, the boy (is) great; *inkomo inkulu*, the cow (is) great; *umfula umkulu*, the river (is) great.

REM. 2.—Those adjectives, however, whose root begins with *m*, and also *bomvu*, and *nzima*, take only the initial vowel of the monosyllabic incipient, and only the initial also of the incipients *ama* and *imi* (second and sixth classes, plural); thus, *umfana umnandi*, the boy is well; *inkomo ibomvu*, the cow is red; *amatole amnyama*, the calves are black; *imiti intoti*, the herbs (medicines) are sweet.

REM. 3.—(a.) When the incipient of the noun is a dissyllable, most adjectives, used as predicates, elide its initial vowel, and take the second syllable as a prefix; thus, *ilizwe libi*, the country is bad; *isibuko simnyama*, the glass is black; *uluti lukulu*, the rod is large; *izinkomo zinkulu*, the cattle are large; *abantu baningi*, the people are many.

(b.) But, as before remarked, the dissyllabic incipients, *ama* and *imi*, give the initial vowel for a prefix before adjectives in *m*, and before *bomvu* and *nzima*; as, *amatole amnyama*, the calves are black; though they elide that vowel and give the second syllable before other adjectives; as, *amatole makulu*, the calves are large; *amanzi mabi*, the water is bad.

REM. 4.—(a.) Sometimes the incipient of the first and sixth class singular, *um umu*, gives the prefix *mu* instead of *um*, and sometimes the full form may be heard; thus, *umuntu mude*, or *umude*, the person is tall. (See § 133., Rem. 4.)

(b.) In the same manner, sometimes a full and sometimes an abbreviated form of some other incipients, particularly *ama* and *imi*, or *ma* and *mi*, are use as a prefix of predicate adjectives; thus, *imiti imide* or *mide*, the trees are tall.

REM. 5.—Adjectives whose root begins with a labial, except *banzi* and *bomvu*, change the final *n* of the nominal incipient into *m* in the prefix, as in case of adjectives used as attributives (see § 133., Rem. 3.); thus, *into imbi*, the thing is bad.

§ 136. The inflection of the adjective as a predicate, or the different forms of its prefix, when so used, may be briefly illustrated by the following—

Table of Adjectives declined as Predicates.

CLASS. NOUNS.		ADJECTIVES.			
SINGULAR.	{	KULU.	BI.	MNANDI.	
		1. Umfana	um-kulu	um-bi	u-mnandi
		2. Ilizwi	li-kulu	li-bi	li-mnandi
		3. Into	in-kulu	im-bi	i-mnandi
		4. Isibuko	si-kulu	si-bi	si-mnandi
		5. Uluti	lu-kulu	lu-bi	lu-mnandi
		6. Umfula	um-kulu	um-bi	u-mnandi
		7. Ubuso	bu-kulu	bu-bi	bu-mnandi
		8. Ukudhla	ku-kulu	ku-bi	ku-mnandi
PLURAL.	{	1. Abafana	ba-kulu	ba-bi	ba mnandi
		2. Amazwi	ma-kulu	ma-bi	a-mnandi
		3. Izinto	zin-kulu	zim-bi	zi-mnandi
		4. Izibuko	zi-kulu	zi-bi	zi-mnandi
		5. Izinti	zin-kulu	zim-bi	zi-mnandi
		6. Imifula	mi-kulu	mi-bi	i-mnandi

REM.—Adjectives, (used as predicates,) whose root begins with *m*, also 'bomvu,' 'banzi,' and 'nzima,' are declined like *mnandi*; those whose roots begin with a labial, except 'bomvu' and 'banzi,' are declined like *bi*; and others like *kulu*.

§ 137. 1. The agreement of the adjective, both as an attributive and as a predicate, with pronouns of the first and second persons, singular and plural, so far as there is anything peculiar in it, will be more properly stated and illustrated in Syntax, as belonging rather to the construction of propositions. But a few examples may be given in this connection; thus, 'ngi mkulu,' I am great; 'ngi mnandi,' I am well; 'ngi mubi,' I am bad; 'ngi nzima,' I am heavy; 'ngi bomvu,' I am red; 'ngi mubhe,' I am pretty; 'ngi mude,' I am tall; 'ngi mfutyane,' I am short; 'ngi mdala,' I am old.

'U mkulu,' thou art great; 'u mnandi,' thou art well; 'u mubi,' thou art bad; 'u nzima,' thou art heavy; 'u bomvu,' thou art red.

'Si bakulu,' we are large; 'si mnandi,' we are well; 'si babi,' we are bad; 'si nzima,' we are heavy; 'si bafutyane,' we are short; 'si bomvu,' we are red; 'si badala,' we are old; 'si bade,' we are tall; 'si bahle,' we are well; 'si mtoti,' we are sweet.

'Ni bakulu,' ye are large; 'ni babi,' ye are bad; 'ni mnandi,' ye are well; 'ni mtoti,' ye are sweet; 'ni bahle,' ye are pretty; 'ni bade,' ye are tall; 'ni badala,' ye are old; 'ni bomvu,' ye are red; 'ni bafutyane,' ye are short; 'ni nzima,' ye are heavy; 'ni banceinyane,' ye are small.

2. The agreement and construction of nouns and verbs, used as adjectives, do not differ essentially from their use as nouns and verbs; hence they require no particular notice in this connection, further than what has been already given (§§ 126., 128., 129., and 130).

§ 138. In respect to the comparison of adjectives, the different degrees are expressed—(a.) by inflection, as in the formation of the diminutive, (see § 127.); and (b.) by the use of separate additional words, as *ku*, to, in comparison with; *pezu*, over, above; *kakulu*, greatly, very, truly; *impela*, totally; *ukwahlula*, to surpass. Hence the rules and remarks on this part of adjectives will come more properly in Syntax. But a few examples may be given here; thus, *ngi mkulu kwe*, I am greater than thou, or I am great in comparison with thee; literally, I am great to thee; *inkomo inkulu kakulu*, or *inkulu impela*, the cow is very large; *umfana lo umkulu pezu kwabanye*, that boy is larger than others.*

* For the several ways of denoting comparison in Bantu languages, see Appendix, Sect. III., 4.

SECT. 4.—*Numeral Adjectives.*

§ 139. 1. Numeral adjectives express the relation of number and quantity. They may be divided into *definite* numerals; as, (*inye*, one; (*zimbili*, two, etc.; and *indefinite* numerals; as, (*bodwa*, alone; (*bonke*, all; (*abanye*, some others.

2. Definite numeral adjectives may be divided into the three classes called *Cardinal*, *Ordinal*, and *Collective*.

§ 140. A. *Cardinal* numbers are those which express a definite number, and answer to the question,—How many? as, *inye*, one; *zimbili*, two; *zintatu*, three.

1. The radical portions of the numerals, from one to five inclusive, are *nye*, one; *bili* or *bini*, two; *tatu*, three; *ne*, four; *hlanu*, five. These all take prefixes, like proper adjectives, according to the class and number of the noun to which they belong; thus, 'umuntu omunye,' or 'omunye,' one person; 'umuntu munye,' the person is one; 'inkomo enye,' one cow; 'inkomo inye,' the cow is one; 'abantu ababili,' two persons; 'abantu babili,' the persons are two; 'izinkomo ezintatu,' three cows; 'amatole mane,' the calves are four; 'izinti zihlanu,' the rods are six.

2. The radical portions of the cardinal numbers, from six to nine inclusive, are, originally, verbs, or verbs combined with other words; thus, *tatisitupa*, six; *kombisa* or *kombile*, seven; *shiyagalombili*, eight; *shiyagalolunye*, nine. These, like other verbs, take, as their direct nominative, either the simple or the relative pronoun of the noun with which they agree; thus, 'abantu abata tatisitupa,' six persons, or persons who are six; 'abantu ba tatisitupa,' the persons are six, or there are six persons; 'izinkomo ezi kombisa,' six cattle, or cattle which are six; 'izinkomo zi kombisa,' the cattle they are six, or there are six cattle.

REM. 1.—(a.) The signification of these and other terms, and the whole system of numbers will be better understood, by remarking that the natives have little or no idea of numbers in the abstract. They use the decimal system; and always count by pointing out the things counted with their fingers, beginning generally with the little finger of the left hand, and finishing a decade with the little finger of the right hand.

(b.) Having counted five in this way, which the native sometimes indicates by saying, *qeda isandhla*, finish the hand, instead of saying, *isihlanu* or *zinhlanu*; he proceeds with the second hand, and says, *zi tatisitupa* (*tataisitupa*), six, *i.e.*, take the thumb; *zi kombisa* or *zi kombile* (*komba*), seven, *i.e.*, point (with the fore finger); *zi shiyagalombili* (*shiya-izingalo-ezimbili*), eight, *i.e.*, leave two members (of the hand);

zi shiyagalolunye (*shiya-ugalo-olunye*), nine, *i.e.*, leave one member (of the hand), at the same time shutting up one finger, as he shuts two when he counts eight.

REM. 2.—In place of these terms, others also are sometimes used to represent numbers from six to nine; as, *tandatu*, six; *shiyangalontatu*, seven, *i.e.*, leave three members; *shiyamn-wembili* (*shiya-iminwe-emibili*) eight, *i.e.*, leave two fingers; *cagutyisile*, nine; also *shiyawemnye* (*shiya-umnwe-omnye*), nine, *i.e.*, leave one finger, at the same time closing one finger, as two are closed when eight are designated.

§ 141. 1. The noun *ishumi* signifies ten, and the plural, *amashumi*, tens; *ikulu*, a hundred, and the plural, *amakulu*, hundreds; *inkulungwane*, a thousand, and *izinkulungwane*, thousands.

2. All other numbers are expressed by combining together two or more of those already given; thus, *ishumi li nanye*, ten it with one, or *ishumi li va nganye*, ten it surpassed by one, or ten and one over, signifies eleven; *ishumi nambili*, or *ishumi li nambili*, ten and two, or *ishumi li va ngambili*, ten plus two, signifies twelve; *ishumi nantatu*, or *li nantatu*, or *li va ngantatu*, signifies thirteen, etc.

So *amashumi amabili* signifies two tens, *i.e.*, twenty; *amashumi amatatu*, three tens, *i.e.*, thirty, etc.; *amashumi amabili nanye*, or *a nanye*, or *a va nganye*, signifies two tens and one, *i.e.*, twenty-one; *amashumi amabili nambili*, or *a nambili*, or *a va ngambili*, twenty-two, etc.

REM.—Rules and remarks on the general construction of cardinal numbers belong rather to Syntax; yet, in addition to what has been already said, a few more examples may be given here; thus, *into enye*, one, or another thing; *into inye*, there is one thing, or the thing is one; *izinto ezimbili*, two things; *izinto zimbili*, there are two things, or the things are two; *imiti emibili*, two trees; *imiti mibili*, there are two trees; *izinto ezi tatisitupa*, six things; *izinto zi tatisitupa*, there are six things, or the things are six; *leta izinto zi be zine*, bring four things, or bring things let them be four; *biza abantu ba be batatu*, call three persons, or call persons, let them be three. (See §§ 130., 134., 136.)

§ 142. 1. All the digital numeral adjectives and verbs may become nouns by taking the incipient *isi*; thus, *isinye*, one; *isibili*, two; *isitatu*, three; etc.

2. A general scheme of Zulu counting, in some of its simpler terms, is given in the following—

Table of Cardinal Numbers.

- 1 Isinye.
- 2 Isibili.
- 3 Isitatu.
- 4 Isine.
- 5 Isihlanu.
- 6 Isitatisitupa, *or* isitupa.
- 7 Isikombisa, *or* isikombile.
- 8 Isishiyangalombili, *or* shiyamnwebili.
- 9 Isishiyagalolunye, *or* shiyanwemnye.
- 10 Ishumi.
- 11 Ishumi nanye, *or* ishumi li nanye, *or* li va nganye.
- 12 Ishumi nambili, *or* ishumi li nambili, etc.
- 13 Ishumi nantatu, *or* li nantatu, etc.
- 14 Ishumi nane, etc.
- 15 Ishumi nanhlanu, etc.
- 16 Ishumi na tatisitupa, *or* nesitatisitupa.
- 17 Ishumi na kombisa *or* nesikombile.
- 18 Ishumi nesishiyangalombili.
- 19 Ishumi nesishiyagalolunye.
- 20 Amashumi amabili.
- 21 Amashumi amabili nanye, *or* a nanye.
- 22 Amashumi amabili a nambili.
- 23 Amashumi amabili a nantatu.
- 24 Amashumi amabili a nane.
- 25 Amashumi amabili a nanhlanu, *or* a nesihlanu.
- 26 Amashumi amabili a na tatisitupa, *or* a nesitupa.
- 27 Amashumi amabili a nesikombisa.
- 28 Amashumi amabili a nesishiyangalombili.
- 29 Amashumi amabili a nesishiyagalolunye.
- 30 Amashumi amatatu.
- 40 Amashumi amane.
- 50 Amashumi amahlanu.
- 60 Amashumi a tatisitupa.
- 70 Amashumi a kombisa.
- 80 Amashumi a shiyangalombili.
- 90 Amashumi a shiyagalolunye.
- 100 Ikulu.
- 101 Ikulu nanye, *or* li nanye, *or* li va nganye.
- 102 Ikulu nambili, *or* li nambili, etc.
- 103 Ikulu nantatu, etc.
- 104 Ikulu nane, etc.
- 105 Ikulu nanhlanu, etc.
- 200 Amakulu amabili.
- 300 Amakulu amatatu.
- 500 Amakulu amahlanu, etc.
- 1000 Inkulungwane.
- 2000 Izinkulungwane ezimbili.

The term 'izigidi' has been used sometimes to signify millions; and 'amatye,' to signify billions.

§ 143. B. *Ordinal* numbers are those which denote a series, rank, or order, and answer the question,—Which one in the series?

The ordinals consist of the numeral nouns, 'ukuqala,' 'isibili,' 'isitatu,' 'ishumi,' 'amashumi amabili,' 'ikulu,' etc.

§ 144. Ordinal numbers are put in the genitive, after the nouns whose rank or order in a series they are used to specify. Sometimes, for the greater emphasis and precision, the relative pronoun of the specified noun is used before the specifying numeral, especially where the limiting ordinal noun is of the decadal character; as, 'umuntu wokuqala,' the first person; 'umfana wesibili,' the second boy; 'inewadi yesitatu,' the third book, etc.; 'umuntu o wamashumi amabili,' the twentieth person; 'umuntu o wekulu,' the hundredth person; 'igama leshumi nambili,' the twelfth hymn.

§ 145. C. *Collective* numeral adjectives are those forms of the numerals which signify that several persons or things are taken definitely and unitedly together, in the sense of—both, all three, all four.

Their very nature precludes their use in the singular, though they are found in use with nouns of the seventh and eighth classes.

§ 146. 1. The full form of these collective numerals is that of the adjective used as a predicate preceded by *o* and by the fragmentary pronoun of the noun defined; thus,

Abantu bobabili, both persons; *abantu bobatatu*, all three persons; *imiti yomibili*, both trees; *imiti yomitatu*, all three trees; *amatole omatatu*, all three calves; *izibuko zozine*, all four glasses; *ubuso bobubili*, both faces.

REM.—Both the form and import would seem to denote that the collective numeral is a contracted combination of the adjective *onke* and the numeral; thus, *bonke-babili*, contracted=*bobabili*.

2. The prefix of these collective numerals is sometimes contracted; as, 'izinkomo zombili' (for 'zozimbili'), both cows; 'zontatu' (for 'zozintatu'), all three; 'zone' (for 'zozine'), all four.

3. Sometimes instead of this specific form of the collective numeral, as in *bo*, *zo*, *yo*, etc., the numeral takes the form of a noun, and is connected with the noun defined, by means of a pronoun, relative or personal, either with or without any intervening euphonic, just as taste and euphony may require. This remark applies more to numbers above five than to those below; thus, 'abantu ba yisikombisa,' all seven persons, or literally, the persons are seven; 'izinkomo ezi yishumi,' or 'izinkomo zonke ezi yishumi,' 'izikati zi yisihlanu,' or 'ezi

'sihlanu,' or 'zozihlanu,' 'abafana aba 'mashumi amabili,' or 'abafana bomashumi amabili.'

4. When these collective numerals are used with pronouns of the first and second person (plural), they take the preformative *s* for the first person, and *n* for the second, together with *o*, and the same predicative form as adjectives belonging to personal nouns in the plural; thus, *tina sobabili*, we both; *sobatatu*, all three (of us); *nina nobabili*, you both; *nobatatu*, all three (of you).

NOTE.—For Numeral Adverbs, see Adverbs, § 320., V.

SECT. 5.—*Indefinite Adjectives.*

§ 147. 1. There are a few radical words, as, *onke*, all, the whole; *odwa* or *edwa*, only, alone; *nje*, one, another, some others; *tile*, certain one, or ones; *njalo*, such; *ngaka*, so much; *nansika*, what do you call it? *pi*, how many? and *nje*, so many;—which may be called *indefinite* adjectives, at least in some of their uses.

2. Some of these, as *onke* and *nje*, are of a pronominal character; while *tile* is properly a verb; and the other words, as *njalo*, *ngaka*, *pi*, and *nje*, are used more frequently as adverbs than as adjectives.

§ 148. 1. *a. Onke* and *odwa*, or *edwa*, take, as a prefix, the fragmentary pronoun, or preformative of the noun with which they agree; thus,

Abantu bonke, all people; *izinto zonke*, all things; *izwe lonke*, the whole country; *tina sodwa*, we alone; *abafana bodwa*, boys only; *izizwi lodwa*, a word only; *mina ngedwa*, I only or alone.

b. But instead of the usual fragmentary pronoun *w* (*u=w*) of the personal nouns, first class, singular, *y* is used with *edwa*, as more precise and euphonic, and corresponding to the definite pronoun of that class; thus, *yena yedwa*, he alone or only. (See § 164., 2.)

2. *Nje* is the root of the cardinal number for *one*, and its inflection here, as an indefinite numeral, meaning—some, others, etc., is the same as when used as the first of the cardinal series, its import depending upon its connection and position; thus,

Abanye ba tanda, *abanye ba zonda*, some love, some (or others) hate; *izinkomo ezinye zi fikele*, *ezinye a zi ka fiki*, some cows have come, and some have not yet come.

3. *Tile* is from the verb *uku ti*, to say, to wit, to specify, and follows the inflection of similar verbs in its relation to nouns and pronouns. It is often used in the sense of—a certain one, any one, some one, referring especially to some person or thing before specified; as,

Umuntu o tile, a certain person, or the said person; *abantu aba tile*, certain persons. The verbal noun is sometimes used in the genitive-locative form: thus, *wena wa sekutini*, thou of a certain (place or character), that is, thou shade of my ancestors, thou tutelary ghost.

4. *Njalo*, *ngaka*, *pi*, and *nje*, are properly adverbs, though they are often used as predicates of pronouns, in which case they have more the force of indefinite adjectives; thus, *ku njalo*, it is so, or it is such; *ba njalo laba 'bantu*, such are this people; *amandhla a ngaka*, such power; *zi ngaka*, they are so great; *ba pi na?* they are how many? also *ba ngapi na?* literally, where are they? primarily, as to place, and then, by implication, as to number; *ba nje*, they are so many.

5. *Nansika* is a word of a general indefinite character, used in the sense of—What do you call it? etc., when one has forgotten a thing, or a person, and is trying to recollect the name; thus,

I—i—i—nansika, it—it—it is such—or what do you call it? *ba—ba—ba nansika—ba ngabantu ba ka 'Fodo*, they—they—who are they? strange I have forgotten—oh, they are the people of Fodo.

CHAPTER IV.

PRONOUNS.

§ 149. There is a class of relational words in the Isizulu, which may be used either instead of specific names of objects alluded to, in order to prevent a needless repetition; or they may be used in addition to those names, in order to secure precision of reference, or point out the relations of personality. Hence these words are called *pronouns* (*pronomina*, for nouns). They may be used either as *substitutes* or as *complements*.

1. Some of them are *substitutes*, inasmuch as they may stand not only for nouns, but also for adjectives, for a sentence, or a part of a sentence, or for a series of propositions.

2. They often serve also, at least some of them, in a *complemental* character, inasmuch as, even when the noun is used, they are required along with it, or in addition to it, to give limits and connection to its meaning, and prevent ambiguity, by designating its person and its relative position in regard to the discourse in which it appears.

§ 150. All these pronouns—these relational substitutes and complements—present, in themselves, an index to the noun for which they stand, or to which they refer, by exhibiting in their very form a marked resemblance to the nominal incipient*—the more essential, fixed portion of the pronoun being often a mere image of the noun's incipient; thus,

* According to Dr. Bleek, the chief characteristic of the Bantu family is, that the pronouns are originally borrowed from the prefixes of the nouns, whilst in the Hottentot, Egyptian, Semitic and Aryan, or Indo-European, the pronouns are borrowed originally from the suffixes of the nouns. Hence, the former are called prefix pronominal languages, and the latter suffix pronominal languages, and both together, pronominal languages. Of the Bantu family, the Kafir and Zulu probably present in general the fullest forms and most original features with regard to structure, and the greatest melodiousness in sounds.—*Comp. Gram.*, pp. 2, 5, 208.

The personal pronouns *si*, *sona*, the demonstratives *esi* or *lesi*, and the relative *esi*, present a marked likeness to the incipient *isi* of the fourth class, singular; as, *isibuko*, *isifo*, *isikati*, etc.; and the pronouns *ba*, *bona*, *aba* or *laba*, and *aba*, all bear the image of the incipient *aba* for nouns of the first class plural number; as, *abafana*, etc.

REM.—In some instances, however, the image is rendered obscure, at least to the superficial eye, on account of contractions and other changes required by euphony: thus, the relation of the pronouns *li*, *lona*, *eli*, *leli*, etc., to the noun *igama*, is not so outwardly manifest as it would be, should the full form of the incipient, *ili*, be used in that noun, making *iligama*; and the relation of *yi* and *yona*, to *inkosi*, and of *wu* and *wona*, to *umfula*, is obscured in a measure by the addition of the semi-vowels *y* and *w* to *i* and *u*, or by the change of these vowels (*i* and *u*) into their cognates *y* and *w*. (See §§ 16., IV., 35., 2., 3.)

SECT. 1.—*Classification of Pronouns.*

§ 151. Pronouns may be classified in several different ways, one of which is as follows:—

I. *Substantive* pronouns, or those which can stand for nouns as substitutes, but cannot combine with them as attributes; as, *Ngi*, *mina*, I; *ni*, *ntna*, ye; *ba*, *bona*, they; *li*, *lona*, *si*, *sona*, it, etc.

II. *Adjective* pronouns, or those which can combine with nouns attributively, like adjectives, to qualify or limit them; as,

Leli 'lizwe, this country; *laba 'bantu*, these persons; *inkomo yami*, my cow; *izinto zake*, his things; *abantu bonke*, all people, or every body.

III. *Adverbial* pronouns, or those which can combine with verbs to modify their meaning; as,

Kona, then, here, etc.; *pi* or *ngapi*, where? *ngani*, why? by what? *ini*, what? why?

§ 152. Pronouns may be conveniently divided also into the four classes called, *Personal*, *Relative*, *Demonstrative*, and *Interrogative*.

SECT. 2.—A. *Personal Pronouns.*

§ 153. 1. As the persons or things mentioned in the discourse are looked upon as playing different parts or characters, according to their position as respects the act of *speaking*, that class of words which is especially intended to mark such position, has been denominated *personal* (*persona*, a character, part).

2. Hence personal pronouns are not mere substitutes for the names of the persons or things for which they stand. They involve personality also. They serve to express the relation of an object to the

speaker, showing whether the object is the *speaker himself*, the first person ; or the person or thing *addressed*, the second person ; or the person or thing *spoken of*, the third person.

3. Personal pronouns have, therefore, *three persons* ; as, *ngi* or *mina*, I ; *u* or *wena*, thou ; *u* or *yena*, *li* or *lona*, *ku* or *kona*, *ba* or *bona*, etc., he, she, it, they, etc.

§ 154. *Gender*, as a distinction of sex, does not pertain to the pronoun, either in form or signification ; though the difference between personal and impersonal is marked, to some extent, in pronouns as in nouns—those pronouns which refer to nouns of the first class being, as the nouns are, generally, personal ; while those which refer to other classes, are, like the nouns, of course, for the most part, impersonal.

§ 155. 1. Personal pronouns have two *numbers*, singular and plural, and different forms to express the same ; as,

Ngì and *mina*, I or me ; *sì* and *tina*, we or us ; *u* and *wena*, thou or thee ; *nì* and *nina*, ye or you.

2. In the third person, the form of the pronoun follows the form of the nominal incipient in respect to both number and class ; thus,

The pronouns *l*, *li*, *lo*, *lona*, *alo*, etc., all exhibit a likeness to the incipient *ili*, as in *ilizwi* ; the pronouns *s*, *sì*, *so*, *sona*, etc., all resemble the incipient *isi*, as in *isifo* ; and the pronouns *b*, *ba*, *bo*, *bona*, etc., all resemble the incipient *aba*, as in *abantu*.

§ 156. 1. Zulu pronouns can hardly be said to have any variety of form or inflection to distinguish *cases*, least of all, to make any general distinction in form between the nominative and the accusative. Almost the only instance of a variation, to mark the two, is in the third person, first class, singular, simple form, where *u* (sometimes *a* or *e*) is used as nominative, and *m* or *mu* as accusative.

2. But, generally, the same form of the pronoun may be either the subject or the object (nominative or accusative) of the verb, according to its locality and connection ; thus,

Ngì ba tanda, I them love ; *ba ngì tanda*, they me love ; *bona ba sì tanda*, they, they us love ; *tina sì ba tanda*, we, we them love. (§ 162., Rem.)

REM. 1.—The use of *wa* instead of *a*, in the accusative, third person, second class, plural ; of *wu* instead of *u*, sixth class, singular ; and of *yi* instead of *i*, third class, singular, and sixth class, plural ; and of *ku* or *wu* instead of *u*, second person, singular, is merely a euphonic variation, which occurs as well in the nominative as accusative, where similar (euphonic) circumstances require.

REM. 2.—Some forms, as *mina*, *tina*, *wena*, etc., may be not only either nominative or accusative, but they may be put also in the genitive, and be governed by *ka*, like the names of persons ; as, *inkomo ka mina*, a cow of me, *i. e.*, my own cow.

§ 157. 1. If the cases of pronouns in Isizulu be determined according to the *sense*, and designated by a very common class of terms, there are three—the *Nominative*, *Genitive*, and *Accusative*.

2. And if these be subdivided and designated according to their *forms*, it will give what may be called:—

a. The *Simple* nominative and accusative; as,

Ngi, I, me; *si*, we, us; *ni*, ye, you; *i (yi)*, *li*, *ku*, etc., it; *ba*, they, them; *zi*, they, them, etc.

b. The *Conjunctive* accusative and genitive; as,

Kumi, to me; *nami*, with me; *ngami*, by or through or on account of me; *yami*, *lami*, *bami*, *zami*, etc., of me; *kuti*, or *kwiti*, to us; *nati*, with us; *ngati*, by or through us; *yetu*, *zetu*, etc., of us; *kubo*, to them; *nabo*, with them; *yabo*, *labo*, *zabo*, etc., of them.

c. The *Definitive* nominative, accusative, and genitive; as,

Mina, I or me, or I myself, me myself; *ka mina*, of myself; *tina*, we, us, or we ourselves, us ourselves; *ka tina*, of ourselves; *bona*, they, them, etc.; *ka bona*, of them or of themselves, etc.

§ 158. 1. But pronouns may be divided and named, perhaps more conveniently and properly, according to their different forms and offices; and these divisions be regarded rather as different *kinds* than as cases of pronouns.

2. There are, then, *six kinds* of personal pronouns, each kind having its own leading *variety of form*, and each form bearing more or less of likeness to the incipient of the noun for which it stands or to which it refers.

3. These different kinds may be denominated, according to their office, the *Preformative*, the *Simple*, the *Conjunctive*, the *Definitive*, the *Possessive*, and the *Reflective*.

§ 159. *A.* The PREFORMATIVE pronoun is of a fragmentary genitival character.

(*a.*) It consists, in most cases, of the consonant, or else of a semi-consonant cognate to the vowel, of the simple pronoun; or, (what amounts to the same,) primarily, and in the third person, it consists of the leading consonant or semi-vowel, or both together, of the nominal incipient to which it refers; as,

Ng from *ngi*; *n* from *ni*; *w* from *u*; *y* from *i* or *im*, *in*, or *imi*; *l* from *li* or *ili*; *b* from *ba* or *aba*; *z* from *zi* or *izi*, *izim*, or *izin*. (See § 103.)

(*b.*) But, for the plural of the second class *ama*, the fragmentary preformative is *a*, which coalesces or is absorbed in the initial vowel of the noun with which it is used; and for the singular of the fifth class, and for the eighth class, the fragmentary preformative consists of a consonant and a semi-vowel, *lw* and *kw*.

REM. 1.—The *w* in *lw* and *kw* is sometimes heard but faintly, if not quite elided, especially before *o*. The *w* is always dropped in the fragmentary preformative of the seventh class, because of its incompatibility with *b*. (See §25., Rem.)

REM. 2.—What is here denominated a *preformative*, or fragmentary genitive pronoun, has been called, by some, the “euphonic letter.” But to this term there are objections. (See §35., Rem. 2.)

§ 160. 1. The office of the preformative pronoun is to serve with the genitive particle *a*, in forming the genitive case of nouns and pronouns, and to point out the relation of source, origin, property, or possession, between the limiting noun and the noun limited—between the possessor and the thing possessed; thus,

Izinkomo zenkosi, cattle of the chief; *abantu benkosi*, people of the chief; *abantu bami*, people of me, my people; *abantu ba sEmona*, people of or from Umona; *isifo somfana*, sickness of the boy; *ilizwe lomlungu*, country of the white man. Here the preformative *z*, in *zenkosi*, shows the relation of this word to *izinkomo*, from whose incipient, *izin*, the preformative is obtained; so the *b*, in *benkosi*, points to *abantu*, in whose incipient the *b* is found; so *s*, in *somfana*, refers to *isifo*, and *l*, in *lomlungu*, to *ilizwe*, etc.

2. The preformative pronoun is prefixed also to the pronominal adjectives *onke*, *odwa*, or *edwa*, to show their relation to the noun or pronoun with which they agree; thus,

Abantu bonke, all people; *izwe* or *ilizwe lonke*, the whole country; *ni nodwa*, ye only; *si sodwa*, we only. (See §148.)

§ 161. *B*. The SIMPLE pronoun* is of a *complemental*, and also of a *verbal* character, being used in addition to the noun, even when that is expressed, and constituting, always, the direct subject, and often the direct object, (nominative or accusative,) of the verb; thus,

* In Yao the simple nominative forms of the first and second persons are *ni* I, *u* thou; plural, *tu*, we, *m* or *mu*, ye. For the first class, singular, we find *a* he or she, and *wa* they. For the accusative, singular, we find *n*, me, *u* thee; plural, *tu* us, *m* you. For the first class, singular, *m* him or her, *a* or *wa* them. For the other classes the nominative and accusative seem to be the same; the characteristics, in the singular, *u, ji, li*, etc.; plural, *ji, si, ga*, etc. The full forms of the first and second persons, when not in combination, are *une* I, *uwe* we; *ugwe* thou, *umwe* you. Reduplicating the last syllable adds the idea of self, as *unene*, I myself; *urewe*, we ourselves.

Passing to the extreme west coast, in the Kimbundu, we find the simple nominative forms of the pronouns for the first and second person, and for the third person of the first class, are *ngi* I, *u* thou, and *u* or *a* he, she or it; plural, *tu* we, *nu* ye, and *a* they. For the other classes the verb takes the concord prefix for its subject and also for its direct or simple object; as *u, ki, ri, lu, tu*, etc., singular, and *i, ma, ji*, etc., plural; as (*kima*, thing,) *ki banga*, it makes; (*ima*, things,) *i banga*, they make; (*rilonga*, plate,) *ri banga*, it makes; (*malonga*, plates,) *ma banga*, they make, etc. *Ngì ku zola*, I love thee; *u ngì zola*, thou lovest me; *tu nu zola*, you love us; *ngi ki zola* (*kindu*), I love it (the basket); *ki ngi zola*, it loves me.

Abantu ba ya hamba, people they do go ; *u fikile umfana*, he has arrived the boy ; *abantu ba si tanda isinkwa*, the people they it love bread ; *ba zi bonile izinkomo*, they them have seen the cattle.

§ 162. 1. The simple pronoun has also an elementary or radical character, as its name implies. This character is particularly manifest in the simple pronouns of the first and second persons ; as, *ngi*, *si*, *u*, *ni*. In the third person also, it comprises the principal, the more essential element of the incipient of the noun for which it stands ; thus,

From the incipient *umu*, *um*, or *u*, of the first class, singular, comes the simple pronouns *u*, and *m* or *mu* ; from the plural incipient *aba* or *o*, comes the simple pronoun *ba* ; from *ili*, the pronoun *li* ; from *im* or *in*, the pronoun *i* or *yi* ; from *isi*, *si*, etc.

2. This pronoun may be considered as elementary also from the extent to which it is found to enter into the formation of other pronouns, not only personal, but also the relative and demonstrative classes ; thus,

The relative corresponding to the simple *u*, is *o* (the relative particle *a-u*), and the demonstrative is *lo* or *lowo* ; corresponding to *ba* is the relative *aba* (*a-ba*), and the demonstrative *laba* or *aba* ; corresponding to *li* is the relative *eli* (*a-i-li*), and the demonstrative *leli* or *eli* ; etc.

REM.—The same form of the simple pronoun is both nominative and accusative, with some exceptions, mostly euphonic ; thus, *ngi*, *si*, *ni*, *ba*, *li*, *zi*, *lu*, *bu*, and *ku*, are the same in both cases, except sometimes in the accusative they precede a vowel verb, which causes *i* or *a* to be elided, and changes *u* into *w*. The second person singular *u* is generally hardened by *k*, = *ku*, in the accusative ; so *a*, third person plural, second class, generally takes its cognate consonant *w*, = *wa*, in the accusative ; and *i*, third class, singular, and sixth class, plural, takes its cognate *y*, = *yi*, in the accusative. In the first class, singular, *u* (*a* or *e*) is used as nominative, and *m* or *mu* as accusative.

The same changes—eliding *i* or *a* in *si*, *ni*, *ba*, etc., or hardening *u* by *k*, and sometimes by *w*, and *iby* *y*, = *yi*, *a* by *w*, = *wa*, etc., are made in these pronouns when used as nominatives, whenever the same circumstances occur to require them.

The principles, on which these changes are made, have been explained already, chiefly in § 16.; and examples of them occur in every part of the verb, particularly in the imperative mode, in the negative forms, and in vowel verbs.

§ 163. *C*. The CONJUNCTIVE pronoun, as *mi*, *ti*, *bo*, *lo*, etc., is always joined with some other word, being used :—

(a.) As a suffix to a preposition or a conjunction ; thus, *kumi*, to me ; *nami*, with me, or and me ; *kuti* or *kwiti*, to us ; *nati*, with or and us ; so, *kubo*, *nabo*, *njengabo*, *njengalo*.

(b.) As a suffix to the genitive particle *a*, and the preformative of the governing noun ; thus, *wami* (*umfana wami*, boy of me) ; *bami* (*abantu bami*, people of me) ; *yami* (*inkomo yami*, cow of me) ; so *wabo*, *babo*, *yabo*, *wato*, *bal*o, etc. This makes the possessive pronoun, which see, § 166.

(c.) The conjunctive pronoun is compounded with the relative pronoun, and a preposition, to both of which it is suffixed in forming the reflective pronoun; thus, *ngokwami*, *ngokwabo*, etc. (See Reflective Pronouns, § 167.)

(d.) It is also combined, as a prefix, with *na*, in forming the definitive pronoun; thus, *mina*, *tina*, *bona*, etc. (See Definitive Pronouns, § 165.)

(e.) *Yo* and *ko* are often suffixed to verbs in accessory clauses; thus, *umfana o lungileyo*, a good boy; *into e ngi taulileko*, a thing which I love.

REM.—As the object of a preposition, the conjunctive pronoun has an *accusative* character; as entering into the formation of the possessive, reflective, and definitive pronouns, it has a *compositive* character; as never used by itself, it is *inseparable*. It is often used in addition to the noun to which it refers; as, *kubo abantu*, to them the people, which gives it a *complemental* character.

§ 164. 1. The conjunctive pronoun is formed from the simple or elementary, in most cases, by a change in one of the letters in the latter, generally the final vowel *a*, *i*, or *u*, into *o*. This rule holds in all the classes and numbers of the third person, save the singular of the first class. Thus, from the simple *ba* comes the conjunctive *bo*; from *li* comes *lo*; from *si*, *so*; from *a* or *wa*, *wo*; from *i* or *yi*, *yo*; from *zi*, *zo*; etc.

2. But in the first class, third person, singular, from *u* (*a* or *e*) comes *ye*, the sharp, direct, positive form *u* being softened to *a* or *e* in most derivative forms and accessory clauses, and yet preserved, and ease of enunciation promoted by the use of some euphonic, as *k*, making *ku*; or *ng*, making *ngu*; or *y*, as in the form before us, making *ye*. In the first person singular, *ng*, of the simple *ngi*, changes to *m*, making the conjunctive *mi*; in the plural, *s* changes to *t*, making *ti* (or *iti*); in the second person singular, *u* changes to *we* (a compound of *u-e=we*). In the plural, both the simple and the conjunctive are the same, *ni*, except where the conjunctive takes, as it does sometimes, the fuller form *ini*, instead of the simple *ni*.

§ 165. D. The DEFINITIVE pronoun, which, as just remarked (§ 163., d.), is made up of the conjunctive pronoun and the sufformative particle *na*, as *mina*, *tina*, *bona*, etc., is used sometimes for emphasis or to give an accurate and forcible specification of a person or thing. It has also a euphonic and sometimes an idiomatic use. It has sometimes the force of a noun, and may be used like nouns in the nominative, geritive, and accusative cases; and hence may be called the *substantival* pronoun.

The rules for the use of this pronoun, with suitable illustrations, belong rather to Syntax; though a few examples may be introduced in this connection; thus, *ngi y' azi mina*. I know, I (though you and others do not); *wena u tini na ?* what sayest thou, thou (and not another)? *si ya ba tanda bona*, we love them, or we do them love, them; *yebo tina*, yes we (are all of the same opinion); *izinkomo zi ka mina*, my own cattle.

§ 166. *E*. The POSSESSIVE pronouns* consist, for the most part, of the conjunctive form, to which is prefixed the genitive particle *a*, and the fragmentary preformative of the noun possessed or limited; thus, *abantu bami* (*b-a-mi*), the people of me, or my people; *ilizwi labo* (*l-a-bo*), their word; *isibaya sazo* (*s-a-zo*), their fold.

REM. 1.—The possessive forms *etu* and *enu*, of the first and second person, plural, are irregular, being derived possibly from obsolete forms, as *itu*, *inu*, but more probably from *iti* and *ini*, whose initial vowel, *i*, coalesces with the genitive particle *a*, and makes *e*, and whose final vowel, *i*, has been changed to *u*, for the sake of greater fullness and ease of utterance, the two changes giving *etu* and *enu*.

REM. 2.—The possessive forms *ako* of the second person, singular, and *ake* of the third person, singular, first class, are also irregular, being formed possibly from obsolete roots, but more probably from the simple pronoun *u*, hardened by *k*, and changed, in the one case to *o*, and in the other to *e*, to relieve the sharpness of the vowel *u*, to make a clear distinction between these two persons, and at the same time secure greater precision, fullness, and variety. (See § 164., 2.)

§ 167. *F*. The REFLECTIVE pronoun is of a compound, relative, personal, accusative character, consisting of the preposition *nga*, the general indefinite relative *oku*, and the possessive personal pronoun *ami*, *ako*, *enu*, *etu*, *ake*, or *abo*, etc., according to the number, person, and class, of the noun referred to; thus,

Ngokwami (*nga-oku-ami*), in respect to me, or myself, or in respect to that which pertains to me; *ngokwetu*, in respect to us; *ngokwake*, in respect to him, etc.

§ 168. The different forms of the preformative, simple, conjunctive, definitive, possessive, and reflective pronouns, in their several persons, classes, and numbers, are compendiously given on the following page:—

§ 169. Sometimes two different kinds or forms of personal pronouns are compounded:—

a. For the greater emphasis; thus, *uwena*, thou thyself; *uyena*, he himself; *itina*, we ourselves; *inina*, ye yourselves.

* In Yao the possessive pronoun of the first and second person, and of the third person first class, are *angu* my, *ako* thy, *akwe* his, her, its; *etu* our, *enu* your, and *ao* their. To these are prefixed the preformative or characteristic of the noun limited: as, *mtela wako*, thy tree.

Table of Personal Pronouns.

		NUMBER.	PREFORMATIVE.	SIMPLE, VERBAL.	CONJUNCTIVE.	DEFINITIVE.	POSSESSIVE.	REFLECTIVE.
THIRD PERSON.	CLASS 1	FIRST PERSON { singular plural }	ng s	ngi si	mi ti or iti	mina tina	ami etu	ngokwami ngokwetu
		SECOND PERSON { singular plural }	w n	u, ku, wu, or w ni	we or ko ni or ini	wena nina	ako enu	ngokwako ngokwenu
		INCIDENTS. { umu, um, u aba, o }	w b	u, a, e, w, m, mu ba, be	ye or ke bo	yena bona	ake abo	ngokwake ngokwabo
		{ ili, i ama }	l a	li a, e, wa, w	lo wo	lona wona	alo awo	ngokwalo ngokwawo
	CLASS 2	{ im, in izim, izin }	y z	i, yi, y zi	yo zo	yona zona	ayo azo	ngokwayo ngokwazo
		{ isi izi }	s z	si zi	so zo	sona zona	aso azo	ngokwaso ngokwazo
		{ ulu, u izi, izim, izin }	lw z	lu zi	lo zo	lona zona	alo azo	ngokwalo ngokwazo
		{ umu, u imi }	w y	u, wu, w i, yi, y	wo yo	wona yona	awo ayo	ngokwawo ngokwayo
THIRD PERSON.	CLASS 3	ubu, u	b	bu	bo	bona	abo	ngokwabo
	CLASS 4	s. and p. s. and p.	kw Gen.	ku Nom. & Acc.	ko Acc.	kona N. G. & A.	ako Gen.	ngokwako Acc.

b. They may be used together, but not united, as subject and predicate; thus, *u yena*, he is he, or it is he, or he is the one; *i tina*, it is we; *u wena*, it is thou; so, *ku nguye*, it is he; *ku nguwe*; *i nguye*; *ku yiyo*.

c. But a more common compound is that of the simple with the conjunctive form to express the efficient agent after passive verbs, sometimes with, and sometimes without, a euphonic; thus,

Ku biziwe iyo inkosi, it is demanded by him the chief; *kwenziwe ngimi*, or *uye* or *nguye*, it was done by me, or by him. The definitive form is sometimes used in this way; thus, *kwenziwe mina*, *imina*, or *umina*, *yena*, or *uyena*, or *nguyena*; it was done by myself, or by himself, etc.

d. The simple and conjunctive forms of the pronouns are sometimes used after the negative formula *a si*, (negative *a*, pronoun *i*, with euphonic *s* to prevent hiatus, see § 35., 5.) ; thus,

A si ngimi, it is not I; *a si nguye*, it is not he; *a si yiyo*, it is not it. Or the conjunctive form may be used without the simple; as, *a si mi*; *a si ye*; *a si yo*.

SECT. 3.—B. *Relative Pronouns.*

§ 170. The relative pronoun, for nouns of the third person, consists of the relative particle *a* combined with the initial vowel of the nominal incipient, together with the personal pronoun, (generally the simple, but sometimes the conjunctive or the definitive,) of the noun referred to; thus,

The ordinary relative for the first class, singular, is *o* (*a-u*); plural, *aba* (*a-a-ba*); second class, singular, *eli* (*a-i-li*); plural, *a* (*a-a*); for the third class, singular, *e* (*a-i*); plural, *ezi* (*a-i-zi*); fourth class, singular, *esi* (*a-i-si*); plural, *ezi*, etc. So for the fifth class, singular, *olu*, plural *ezi*; sixth class, singular, *o*, plural *e*; seventh class, *obu*; eighth class, *oku*.

§ 171. 1. The relative pronouns used for the first and second persons are sometimes the same as those used for the third person first class—

O (*a-u*) being used for the first and second persons singular: thus, *ku ngimi o tanda*, it is I who love; *ku nguwe o tanda*, it is thou who lovest; and *aba* (*a-a-ba*) being used for the plural; thus, *tina*, or *tin' aba tanda*, we who love; *nina*, or *nin' aba tanda*, ye who love.

2. But the form of the relative pronoun often used for these first and second persons, consists of the personal pronouns, together with the relative *o* (*a-u*) for the first and second person singular; and *e* (*a-i*) for the first and second person plural; thus,

Mina ongi tanda, I who love; *wena o tanda*, thou who lovest; *tina*, or *tin' esi tanda*; *nina*, or *nin' eni tanda*.

§ 172. 1. When the relative pronoun is nominative, the relative and the personal parts are generally joined in one word, as in the two foregoing paragraphs.

2. But where the relative is the accusative—the *object of a verb*—the personal part is separated from the relative—the relative being put before the direct nominative of the verb,

or made to coalesce with it ; and the personal part being put, if of the simple form, immediately before the principal verb, but if of the definitive form, immediately after the verb ; thus,

Umuntu o ngi m biza ; the person whom I call—literally, whom I him call ; *umuntu o ngi biza yena*, the person whom I call him ; *umuntu o ngi ya ku m biza*, the person whom I shall him call ; *umuntu o ngi ya ku biza yena*, the person whom I shall call him ; *abantu o ba biza*, (o = a(-a)-u.)—the people whom thou them callest ; *abantu o ya ku ba biza*, or *o ya ku biza bona*, the people whom thou wilt them call, or whom thou wilt call them ; *ilizwe e ba li tanda abantu*, the country which they it love the people, i. e., the country which the people love ; *ilizwe e ba tanda lona*, the country which they love it.

3. When the relative is *the object of a preposition*, the personal part is of the conjunctive, or sometimes of the definitive form, and put, in both instances, after the principal verb ; thus,

Umuntu o ngi zwile kuye, or *ku yena*, the person from whom I have heard, or as to whom I have heard from him ; *igama e si bizwa ngalo* or *nga lona*, the name as to which we are called by it.

§ 173. 1. Sometimes either the relative or the personal portion of the pronoun is omitted, in which case the verb often terminates in the pronominal euphonic suffix *yo* or *ko*, (see § 163., e.) ; thus,

Umuntu ba m tandayo, the person whom they love : *abantu si ba bonileyo*, the people whom we have seen ; *le 'nto e ni letileyo*, that thing which ye have brought.

2. Sometimes when the relative and its clause is of a very parenthetic incidental character, the more usual direct or positive form of the relative part of the pronoun, as *a* and *o*, are changed to *e*, the verb taking the suffix *yo* or *ko* ; and sometimes this oblique from *e*, (instead of *a* or *o*), with the above suffix *yo* or *ko*, is apparently used merely for the greater euphony and variety ; thus, *amashashi e* (for *a*) *ngi wa suli-leyo* ; *ukudhla e* (for *o*) *si nga ku pekanga* ; *abafana e si ba fundisayo* ; *yena e* (or *o*) *si m bonileyo*.

§ 174. 1. The relative pronoun of the possessive character is placed occasionally before the noun limited or possessed, the initial vowel of the noun being elided ; thus,

Abantu aba 'nkosi, the people whose chief : *inkosi e 'bantu*, the chief whose people ; *iziinkomo ezi 'lizwe*, the cattle whose country. Sometimes the greater part of the nominal incipient is elided ; thus, *umuntu o 'nkomo*, the person whose cattle (plural).

2. Sometimes the personal pronoun, possessive, referring to the noun possessed or limited, is also used in addition to the relative ; thus,

Umuntu o 'nkomo zake, the person whose cattle of him ; *ilizwe eli 'bantu balo*, the country whose people of it ; *ilanga eli 'kukanya kwalo*, the sun whose light of it.

3. The relative pronoun is very often omitted in examples like the foregoing, and the personal only used ; thus,

Abantu inkosi yabo, the people whose king,—literally, the people the king of them ; *umuntu iziinkomo zake*, the person the cattle of him, i. e., whose cattle ; *umuntu ibizo lake*, the person his name, i. e., whose name.

§ 175. The different forms of the relative pronouns for the different persons, numbers, and classes; and the different varieties of form, as nominative and accusative; with the simple, definitive, or conjunctive of the personal pronouns; and the possessive with nouns, may all be exhibited, in a compendious manner, in the following—

			Table of Relative Pronouns.					
			NUMBER.	NOMINATIVE.	ACCUSATIVE.	POSSESSIVE.		
THIRD PERSON.	FIRST PERSON	{ singular plural }	{ o or esi or aba }	{ o or e a }	{ — — — }	{ or mi ti bo }	{ ongi 'mlomo esi 'mazwi aba 'mazwi }	
	SECOND PERSON	{ singular plural }	{ o eni or aba }	{ o or e a }	{ — — — }	{ we ni bo }	{ o 'lizwi eni 'zingubo aba 'zingubo }	
	INCIDENTS.	1 { umu, umi, u aba, o }	{ o aba }	{ o or e a }	{ — — — }	{ ye bo }	{ o 'nkomo aba 'mikuba }	
		2 { ili, i ana }	{ eli a }	{ e or e a }	{ — — — }	{ lo wo }	{ eli 'bantu a 'mikaulo }	
		3 { im, in izim, izin }	{ e ezi }	{ e or e e }	{ — — — }	{ yo zo }	{ e 'silbaya ezi 'mizi }	
		4 { isi izi }	{ esi ezi }	{ e or e e }	{ — — — }	{ so zo }	{ esi 'bantu ezi 'bantu }	
	5 { ulu, u izi, izim, izin }	{ olu ezi }	{ o ezi }	{ o or e e }	{ — — — }	{ lo zo }	{ olu 'manzi ezi 'manzi }	
	6 { umu, u imi }	{ o e }	{ o or e e }	{ o or e e }	{ — — — }	{ wo yo }	{ o 'zilbuko e 'zilwane }	
	7 ubu, u	{ obu oku }	{ o or e o }	{ o or e o }	{ — — — }	{ bu kuna }	{ obu 'bala oku 'kuzwa }	

direct indirect before after with a pre-
form. form. the verb. position. position. position.

REM.—The dash (—), between the accusative forms of the relative, represents the place of the personal pronoun nominative, and of the auxiliary to the verb; thus, *ngi ya fa mina o* BA *ngi bulala*, I am dying I whom they me kill;—where *ba* takes the place of the blank in the table, between *o* and *ngi*, first person singular. So again, *lo 'muntu e si YA KU m biza u* *godukile*, that person whom we shall call has gone home;—where *si ya ku* take the place of the blank in the table, between *e* and *m*, third person, first class, singular.

SECT. 4.—C. *Demonstrative Pronouns.*

§ 176. The demonstrative pronoun, like the personal and relative, varies in form according to the person, class, and number of the noun to which it relates.

1. The simple form of the demonstrative, and that which relates to the nearest person or thing, is composed of the relative, and of the preformative *l*; thus,

Lo umfana, or *lo 'mfana*, this boy; *laba abantu*, or *laba 'bantu*, these people; *le inkomo*, or *le 'nkomo*, this cow; *leli 'lizwe*, this country.

2. The dissyllabic relative sometimes neglects to take the preformative *l*, in its use as a demonstrative; thus,

Eli izwe, this country; *olu 'luti*, this rod; *esi 'sifo*, this sickness.

§ 177. The demonstrative pointing to the person or thing more distant is formed from the simple demonstrative, which points to the nearest person or thing, by changing the final vowel, *a*, *i*, or *u*, of the latter, into *o*, in all dissyllabic forms; thus, *lelo*, that; *labo*, those; *eso* or *leso*, that; *oko* or *loko*, that; etc. But to monosyllabic forms, there is an addition of a syllable; as, *wa* or *wo*, to *lo*, making *lowa* or *lowo*, that, for the first and sixth classes singular; and to *la*, making *lawa* or *lawo*, for the second class plural; and *yo* to *le*, making *leyo*, for the third class singular; thus,

Lowa or *lowo 'muntu*, that person; *lawa* or *lawo 'mazwe*, those countries; *leyo 'nkomo*, that cow.

§ 178. When the demonstrative pronoun refers to a person or thing very far or most distant, it suffixes the syllable *ya*, generally to the simple form which refers to the nearer person or thing, but sometimes to the other form which signifies the more remote; and this suffix *ya* takes the accent, the strength and prolongation of which are made to correspond to the greatness of the distance; thus,

Lowaya umuntu, that person yonder, or away in the distance; *leliya izwe*, that distant country; *labaya abantu*, those people yonder.

REM. 1.—The initial vowel of the noun is not often elided with this kind of demonstrative.

REM. 2.—The *l*, characteristic of the demonstrative pronoun, is always used when that pronoun and its noun are put in the genitive to limit another noun, except in some cases when the demonstrative follows the noun which it qualifies. The use of *l*,—the full form of the demonstrative—after the genitive particle *a*, prevents a hiatus, and gives force and prominence to that particle and its accompanying fragmentary preformative; thus, *inkomo ya lo 'muntu*, the cow of this man; *isizwe sa leyo 'nkosi*, the tribe of that chief; *imizi ya leliya ilizwe*, the kraals or villages of that distant country.

REM. 3.—The demonstratives, *lo, la, le*, this, are sometimes made more conspicuous and emphatic by suffixing *na* making *lona, lana, lena*; as, *inkomo lena*, this cow here. *Kodwa lo 'muntu lona*, but that kind of person, or a person such as that. Or the general pronoun *i* and the definitive may be used; as, *ku 'belungu amadoda i wona a sebenza*, among white people it is the men themselves who work. *Kuhle ukufunda*; *kodwa le 'mfundo lena e zuzelwa ukuba i zo ba isigqoko, i ya 'ahlula*; learning is good; but just that learning (or that kind of learning) which is acquired that it may be a cap (for the head) beats us.

§ 179. The principal forms of the demonstrative pronouns, according to the class and number of the nouns to which they belong, and according as they refer to the nearer, more distant, or most distant person or thing, are presented in the following:

Table of Demonstrative Pronouns.

	CLASS.	INCIPIENTS.	THIS.	THAT.	THAT YONDER.
SINGULAR.	1	umu, um, or u	lo, lona	lowa or lowo	loya or lowaya
	2	ili or i	leli	lelo	leliya
	3	im or in	le, lena	leyo	leya
	4	isi	lesi	leso	lesiya
	5	ulu or u	lolu	lolo	loluya
	6	umu or um, etc.	lo, lona	lowa or lowo	lowaya
	7	ubu or u	lobu	lobo	lobuya
	8	uku	loku	loko	lokuya
PLURAL.			THESE.	THOSE.	THOSE YONDER.
	1	aba or o	laba	labo	labaya
	2	ama	la, lana	lawa or lawo	lawaya
	3, 4	izim, izin,	} lezi	} lezo	} leziya
	and 5	izi, etc.			
	6	imi	le, lena	leyo	leya

SECT. 5.—D. Interrogative Pronouns.

§ 180. 1. There is, radically and strictly, but one interrogative pronoun, namely, *ni*, what? But this one radical enters, as a constituent, into several different interrogatives of a pronominal character; as, *ubani, ini, ngakanani*; and into many others of an adverbial character; as, *yini, njani, kangakanani*.

2. There is, however, another interrogative, *pi*, where? whence? whither?—which, though properly an adverb, is often used in a pronominal sense; as, *upi, or mupi*, who? *ipi, lipi, kupi*, etc., which?

REM.—The interrogative *ni*, as well as *pi*, is always properly followed, either directly or indirectly, by the complemental interrogative particle *na*: thus, *igama lini na?* what name? *ubani na?* who? *kupi na?* where is it? *ku yipi inkomo na?*

§ 181. 1. The interrogative *ni* always unites with the verb, preposition, or other word by which it is preceded, since it has an influence on these words to carry the accent forward, in words of more than one syllable, from the penultimate to the ultimate (§ 51., 2., and § 58., 5., *a.*); thus,

Ba funani na? they want what? *u nani na?* you are with what? *i. e.*, what is the matter with you? *si hambelani na?* we go for what? *ba lima ngani na?* they dig with what?

2. The interrogative pronoun *ni*, when it relates to nouns, takes a prefix, like adjectives, corresponding to the class and number of the noun to which it relates, the prefix also varying slightly, as in adjectives, according as the pronoun, *ni*, is used as an attributive, or as a direct predicate; thus,

Ni funa umuti omuni na? what medicine do you want? *umuti muni na?* what medicine is it? *Wa bona isilwane esini na?* What (kind of an) animal did you see? *Isilwane sini na?* What (kind of an) animal is it?

3. Used in a general impersonal sense, without reference to any particular noun, the usual form of this interrogative is *ini na?* what is it? the prefix being that of the third class singular, as of *into*, a thing. A more full and emphatic form of the question, of the same import, is *ku yini na?* it is what?—the general pronoun *ku*, of the eighth class, constituting the subject, and *ni* with the prefix *i*, as before, constituting the predicate, before which is used the euphonic copula *y*.

4. Sometimes this pronoun *ni* is used, without any prefix, in direct connection with the noun referred to; in which case the accent of the noun is carried forward from its usual place, the penult, to the final syllable; thus,

Intoni na? or *ku yintoni na?* or *intoni loku na?* what thing (is it)? or it is what thing? or what thing is this?

§ 182. 1. The interrogative pronoun *ubani?* or *ubani na?* who? is composed of the incipient *u*, of the first class of nouns; the substantive verb *ba* (of *uku ba*, to be); and the radical interrogative *ni?*—literally, he is what? *i. e.*, who is it?

2. In its forms and inflections, *ubani* follows the laws of nouns of the first class.

(*a.*) *Uban*i makes its plural in *o*, like *ulade*, *ubaba*, etc.; thus, *ubani*, plural *obani*; as, *obani na?* who are they? or *ba ngobani na?* they are who?

(*b.*) The personal pronouns corresponding to, or standing for *ubani*, are the same as those which stand for other nouns of the first class, singular and plural; as, *u*, *m*, *ye*, *yena*; *ba*, *bo*, *bona*.

(c.) In forming the genitive, *ubani* follows the laws of proper personal nouns, eliding the initial vowel, and being preceded by the genitive particle *a* hardened by *k*; thus, *umfana ka 'bani na?* whose boy? *ku yinkomo yi ka 'lani na?* it is the cow of whom? or whose cow is it?

REM.—The interrogatives *ubani* and *pi* are sometimes doubled to denote something indefinite; as, *bani-bani*, somebody; *pi-pi*, somewhere.

§ 183. The interrogative *pi* is primarily an adverb of place, signifying, *where?* But it is often used with nouns, taking a prefix, like adjectives, corresponding to the class and number of the noun to which it refers, in which case it sometimes has the force of an interrogative pronoun, equivalent to *who?* *which?* thus,

Inkomo yake ipi na? his cow where or which is it? *abantu bapi na?* where or who are the people. (See § 148., 4.)

REM.—This interrogative often takes the preposition *nga* before it, for force or euphony; as, *abantu ba ngapi na?* (See Adverbs, § 319., Rem. 2.)

CHAPTER V.

VERBS.

§ 184. 1. A verb is a word which designates a state either of *action* or of *being*; as, *si bona*, we see; *ba hamba*, they walk; *ngi hlezi*, I sit, exist.

2. A verb expresses not only an assertion or an affirmation, as in the above examples; but it may be used also to command; as, *tula*, be silent; *suka*, depart: or be used to inquire; as, *ni bona na?* do you see? and also to express an action, or state, in a general, abstract sense; as, *uku pila*, to live; *uku tunda*, to love.

§ 185. The *root* of the verb is that which has no inflection, nor connection with person; and from which the infinitive is formed by the use of *uku* (= *to*, in English); as,

Tanda, *azi*, *ya*, etc.; from which, by the use of *uku*, we have *uku tanda*, to love; *ukwazi*, to know; *uku ya*, to go. From this abstract form, all others, in both regular and irregular verbs, are most readily derived.

REM. 1.—(a.) In the case of all regular verbs, this root or ground form constitutes the ordinary imperative in addressing the second person singular; as, *tanda*, love, or love thou; *bona*, see, or see thou.

(b.) But in all irregular (monosyllabic and vowel) verbs, the imperative differs from this simple root or stem form of the verb, since in these verbs the ordinary imperative always takes a euphonic preformative—in monosyllabic verbs, *yi*; as, *yiya*, (from *ya*,) go, or go thou; *yika*, (from *ka*,) gather, or gather thou; *yiba*, (from *ba*,) be, or be thou;—and in vowel verbs *y*; as, *yazi*, (from *azi*,) know thou; *yenza*, (from *enza*,) do thou.

REM. 2.—Aside from the above remark, there is another want of similarity and uniformity in the second person singular, imperative, of verbs, which presents also an objection to its being taken as the simplest root or basis of other forms. In regular verbs there are two forms which have an imperative force; as, *hamba*, go thou; or *wo hamba*, thou shalt go; and in irregular verbs there are three such forms; thus, from *za*, we have *yiza*, *wo za*, and *zana*, come thou.

REM. 3.—In view, then, of the numerous limitations and exceptions required in regarding the imperative as the root or ground form, it is thought to be more simple and easy to take the infinitive, as above stated, without its characteristic *uku*, as the starting point, from which to derive all other forms.

SECT. 1.—*Classification of Verbs.*

A. REGULAR AND IRREGULAR, PRIMITIVE, DERIVATIVE, AND COMPOUND VERBS.

§ 186. Verbs may be divided into the two classes called *Regular* and *Irregular*, according as they are inflected with unvarying uniformity, or not, throughout all their modes and tenses, affirmative and negative forms.

(a.) The characteristics of a regular verb are, that its root begins with a consonant, consists of two or more syllables, and ends in the vowel *a*; as, *tanda*, *sebenza*, *bingelela*.

(b.) Verbs whose roots begin with a vowel, or consist of only one syllable, or terminate in some other vowel than *a*, are irregular, deviating, in several respects, from regular verbs, in the formation of their modes and tenses, their negative forms, etc. (See Irregular Verbs, Sect. 6., §§ 311–316.)

REM.—The number of irregular verbs is not large. The most common are the following:—(a.) Vowel verbs—*aka*, *ala*, *azi*, *eba*, *ehla*, *enza*, *oma*, and *osa*. (b.) Monosyllabic verbs, (some of which also, like the vowel verb *azi*, end in some vowel besides *a*)—*ba*, *fa*, *dhla*, *ka*, *ma*, *na*, *pa*, *sa*, *tyo*, *ti*, *ya*, *za*.

§ 187. Verbs may be divided again into the three classes called *Primitive*, *Derivative*, and *Compound*.

I. *Primitive* verbs are those which have their origin in no other word; and signify some simple state of action or being, without any modification or accessory idea; as, *bona*, see; *tanda*, love.

§ 188. II. *Derivative* verbs are those which are formed from other words, either nouns, adjectives, or other verbs, by effecting in them some modification of form and meaning.

(a.) Verbs derived from nouns or adjectives are called *demoninatives*. This class of verbs is very rare in Zulu. As specimens we have the following—perhaps, *uku kula*, to become large, from *kulu*, large; *uku sonda*, to worship, from Sunday (Sabbath); *uku foshola*, to spade, from *ifosholo*, a spade, shovel; perhaps, *uku geja*, to dig, pick, from *igeja*, a pick.

(b.) A few verbs are Zuluized from other languages; as, *uku foloma*, from form (to form or mould bricks); *uku bap-tiza*, from baptize; *uku spela*, from spell; *uku kuka*, from cook; *uku wash*, from wash.

REM.—Both of these classes of verbs,—denominatives, and those Zuluized from other languages,—though derivatives in point of origin, are, like the primitives, of a simple or radical character in point of signification.

(c.) But *verbal* derivatives, or verbs derived from other verbs by means of certain specific modifications in the form and meaning of the primitive, are by far the most common in Zulu, and require special attention. These different forms, *species*,* or modifications of a verb, by which its simple, original meaning, has a causative, relative, reflective, reciprocal, or some other signification superadded, are obtained with great regularity by changing, adding, or inserting a letter or syllable in the primitive or stem form, much like what we find in the *conjugations* of the Hebrew verb.

§ 189. A. The *Radical species* of the verb is the simple primitive, which is generally expressed by the fewest letters, and whose signification, as before remarked, is the simple idea of the verb without any accessory or contingent modification; as,

Tanda, love; *hamba*, walk; *kuluma*, speak.

REM.—Verbs of this species, as of all others, generally end in *a*; as, *uku ba*, to be; *uku ya*, to go; *uku tanda*, to love. But to this rule there are a few exceptions; as, *ukwazi*, to know; *uku ti*, to say. (See § 186., Rem.)

§ 190. B. 1. The *Relative species* or modification of the verb is formed from the radical by changing the final vowel into *ela*, except *uku tyo*, which makes *uku tyolo*; thus, *tanda*, *tandela*; *boma*, *bonela*; *sebenza*, *sebenzela*.

2. The signification of this species has the force of *for*, *to*, *in relation to*, *in behalf of*, *against*, *about*, superadded to the simple idea of the radical species; as,

Tandela, love for; *bonela*, see for; *hambela*, walk about; *vukela*, rise up against.

REM.—This species of the verb has considerable latitude and variety of meaning,† and supplies the place of several prepositions. It is often used with other verbs in the infinitive, with nouns in the locative, with adverbs of place; sometimes to give the verb greater force, and sometimes with no apparent reason.

*For some of the forms and species in other Bantu languages, see Appendix, Sect. II., Outline Specimens, etc.

† Dohne calls it "qualifying form," because of its being used as "a means of qualifying the meaning of any verb or stem for any purpose."

§ 191. C. 1. The *Causative species* is formed from the radical in various ways:—

(a.) Chiefly by changing the final vowel into *isa* ; as,

Tanda, love ; *tandisa*, cause to love ; *bona*, see ; *bonisa*, cause to see.

(b.) When final *a* is preceded by *k* in the radical, the causative is often, not always, formed by changing *k* into *s* ; as,

Vuka, rise ; *suka*, *susa* ; *muka*, *musa*, more frequently *mukisa* ; *goduka*, *godusa*, or *godukisa*.

(c.) Sometimes *k* or *l* before final *a* is changed into *z*, to form the causative ; as,

Boboka, *boboza* ; *katala*, *kataza* ; *kumbula*, *kumbuza* ; *limala*, *limaza* ; *palala*, *palaza* ; *pumula*, *pumuza* ; *sondela*, *sondeza* ; *vela*, *veza* ; *wela*, *weza*, or *welisa*.

(d.) Some verbs change *k* before final *a* into *l*, to form the causative ; thus,

Apuka, *apula* ; *dabuka*, *dabula* ; *penduka*, *pendula*.

2. (a.) The most common signification of this species, as the name implies, has a causative force superadded to the simple idea of the radical. Hence, by changing the radical to the causative form, the neuter or intransitive verb becomes transitive ; and the transitive often takes two accusatives instead of one ; thus,

Vuka, rise, *vusa*, raise ; *bona into*, see a thing, *si bonise into*, show us a thing ; *funda amagama*, learn letters ; *si fundise amagama*, teach us letters.

(b.) This modification of the verb often implies *intensity*, and sometimes *aid*, or *co-operation*, in some action or state ; and occasionally *imitation*, rather than causation ; as,

Bambisa, hold tight ; *sebenzisa*, help work ; *lalisa*, sleep with ; *hambisa kwabelungu*, walk like white people.

REM.—This species corresponds to the Hiphil conjugation in Hebrew, and in some measure to Greek verbs in *izo*, *azo*.

§ 192. D. 1. The *Reciprocal species* is formed from the radical by changing the final vowel into *ana*, except *tyo*, which makes *tyono* ; as, *tanda*, *tandana* ; *bona*, *bonana*.

2. This modification of the verb properly denotes, as its name implies, a *mutual* exchange, equality, difference, likeness, or coöperation, between two or more persons or things, as to the state of action or being expressed in the radical form of the verb ; as,

Tandana, love one another ; *bonana*, see one another ; *pambana*, meet one another, cross, contradict ; *ukwazana*, to know one another, be intimate.

§ 193. E. 1. The *Reflective species* is formed from the radical by prefixing the particle *zi* to its root; thus,

Zitangla, *zibona*. But in the case of vowel verbs, *z* only is prefixed to the root, to form the reflective species; thus, *zazi*, from *azi*; *zenza*, from *enza*; *zosa*, from *osa*.

2. In this modification of the verb, subject and object are identical, the action being represented as performed by the subject upon himself; thus,

Uku zitanda, to love one's self; *uku zazi*, to know one's self; *uku zosa*, to roast one's self.

REM.—This species corresponds to the Hithpael conjugation in Hebrew.

§ 194. F. 1. The *Subjective species** is formed from the radical by changing the final vowel into *eka*; as, *tandeka*, from *tanda*; *hlupeka*, from *hlupa*.

2. This modification of the verb represents a passive subject, either real, deserved, or possible, to the state of action or being expressed by the radical; as,

Tandeka, be lovely; *sabeka*, be fearful, frightful; *zondeka*, be hateful; *sweleka*, be needed, wanting.

REM.—Verbs of this species resemble Greek adjectives in *tos* or *teos*; the Latin participle in *ndus*, and adjective in *bilis*; and, in some measure, verbs of the Niphal conjugation in Hebrew.

§ 195. G. 1. Another *species*, which may be called the *Deponent*, is formed from the radical by suffixing the adjunct *kala*, to the root; thus, 'bonakala,' from 'bona,' 'filhakala,' from 'filha.' Trisyllabic verbs generally drop the final syllable and suffix *kala* to the second syllable of the root; thus, 'cunukala,' from 'cunula.'

2. This modification, which applies only to verbs of an active transitive character, *lays aside* that transitive quality which the verb has in its radical form, and gives the deponent species a subjective, neuter, or passive force, much like the subjective species. It denotes that the person, or thing, spoken of, is in the state or condition described by the passive voice of the radical form; but involves no reference to any agency by which the person or thing was put in such state or condition; thus,

Bonakala, appear, come in sight, be seen, from *bona*, see; *ukwona-kala*, to be depraved, sinful, from *ukwona*, to abuse, sin against; *uku zwakala*, be heard, felt, or sensible, from *uku zwa*, to hear, feel.

* Dohne calls this "the qualitative form," because of its serving to determine the quality of the verb.

§ 196. II. 1. A *Diminutive species* is formed by reduplicating the radical verb; thus, 'funafuna,' a reduplication of 'funa;' 'zamazama,' from 'zama;' 'xegaxega,' from 'xega.' In reduplicating trisyllabic radicals, the final syllable of the root is omitted in the first part of the compound; thus, 'bovu-bovula,' from 'bovula;' 'fonyofonyoza,' from 'fonyoza.'

2. This modification of the verb generally denotes, as the name implies, a diminution of the idea expressed by the simple radical—a feeble action—and hence, often, a continuous repetition, which gives the reduplicated form a *frequentative* character; as,

Funafuna, seek a little, seek in a feeble, trifling manner, and hence to continue, or repeat the search, seek again and again; *zamazama*, shake repeatedly, move to and fro; *hambahamba*, walk about in a slow and feeble manner, go on continually; as, *Ngi ya hambahamba zonke izikati*, I go about all the time.

§ 197. *Compound species* may be produced by combining two or more of the above modifications in one and the same word:—

1. The relative and reflective may be combined; as in, 'zikalela,' cry for one's self, from 'kala,' cry; 'zitengela,' buy for one's self, from 'tenga,' buy.

2. The causative and reflective may be combined; as in, 'zitandisa,' cause one's self to love; 'zisindisa,' save one's self.

3. The reciprocal and causative; as, 'linganisa,' make reciprocally equal, measure, compare, from 'linga;' 'tandanisa,' cause to love one another.

4. The subjective and relative; as, 'hlupekela,' suffer for; 'dingekela,' be needed for; 'bambekela,' be apprehended, or apprehensible for.

5. The deponent and causative; as, 'bonakalisa,' cause to appear.

6. The reflective, deponent, and causative; as 'zibonakalisa,' cause one's self to appear, or be seen.

7. The reflective, relative, and reciprocal; as, 'zivumelana,' agree together for themselves.

8. The reciprocal, causative, and reflective; as, 'zilinganisela,' cause themselves to be reciprocally equal.

REM.—Other compound species may be formed in a similar manner; but the above examples afford sufficient illustration.

§ 198. Another class of compound species may be formed also by *reduplicating* some of the simple modifications. Compounds of this kind, especially the reduplicated causative species, are often *intensive* in their signification; as,

Funisisa, seek diligently; *tandisisa*, love ardently; *bambelela*, hold on to, catch and cling to; *bonelela*, look to for an example, conform to, imitate.

§ 199. GENERAL REMARKS UPON THE SPECIES:—

1. Though, in theory, and so far as mere form is concerned, any two species may be combined, yet in point of signification some combinations would be incompatible, and hence they do not occur. Such are the reflective and reciprocal; the reflective and subjective; the reflective and deponent.

2. But few verbs can be found in the language, naturally subject to each of the foregoing modifications, whether simple or compound. The simple are, of course, more common than the compound; and among the simple, the relative and causative are found more frequent than the others; while the subjective, the deponent, and the diminutive species, are comparatively rare.

3. Though the significations of the species are generally quite regular and fixed, within certain limits, yet these limits are so wide, and the exceptions to the general rules are so numerous, that the exact force of any modification, and even the admission of it, whether simple or compound, in any particular verb, must be learned, in most cases, from vernacular use, and not be presumed from its general import or analogy. Some verbs do not admit of certain modifications; in some verbs the modification gives no particular additional force to the derived species; while in some instances the modification is highly idiomatic.

4. Some verbs, of a simple, radical use and import, have now only a derived form, the root having become obsolete, or lost perhaps, and its import replaced by the derived form now in use. Or, the apparently derived form may have been really the original root, as its import now indicates.

Such are the following—*baleka*, *baneka*, *zingela*, *fumana*, *fana*, *oyisa*, *kwisa*, *zibekela*, *zibukula*.

5. Sometimes an available modification is dispensed with, and the force of it given by other words, as by a preposition, noun, or by another verb, though the two modes of expression are not often synonymous; thus,

Ngi puzise amanzi, or *ngi pe amanzi ukuba ngi puze*, cause me to drink water, or give me water that I may drink; *lungisa into*, or *yenza into ukuba i lunge*, straighten a thing, or make a thing to be straight.

§ 200. III. *Compound* verbs, or verbs composed of a verb and some other part of speech, or of two verbs, so combined as to form but a single word, are not numerous in the Zulu language. Indeed, the number of well-established, genuine compounds, is small; yet specimens, more or less perfect, are not wanting.

1. A VERB AND A NOUN are occasionally found in combination; as, 'uku pumanyovane,' or 'uku pumanyovu,' to back

out, or to go out backwards (as a wasp—‘inyovu’—from its hole in the wall); ‘uku bambisamuku,’ to stifle, smother; ‘uku tatisitupa,’ to number six. (See § 140., Rem. 1., 2.)

2. A VERB AND AN ADJECTIVE are sometimes found in combination; as, ‘ukwenzamhlope,’ to white-wash; ‘uku hambaze,’ to go naked. But the words in the first example might be written separate, with as much propriety, perhaps; thus, ‘ukwenza mhlope;’ and the *ze*, in the second example, might be considered an adverb. Similar remarks would hold also in respect to the combination of a verb and noun, in the paragraph above.

3. A VERB AND AN ADVERB are rarely combined in one word, except in a few instances where an adverb, as *ke* or *ze*, is suffixed to the verb; thus, ‘hambake,’ go then; ‘lalaze,’ sleep without a covering.

4. TWO VERBS are rarely combined in one word; as, ‘tanda-buka,’ love to look; ‘tandabuza,’ love to ask.

5. The GEMINATION or reduplication of verbs, as, ‘funafuna,’ ‘hambahamba,’ has been noticed already as forming one species of *derivative* verbs. (See § 196.)

SECT. 2.—*Classification of Verbs*—(continued).

B. PRINCIPAL AND AUXILIARY; TRANSITIVE AND INTRANSITIVE; ACTIVE AND PASSIVE; DEFECTIVE AND IDIOMATIC VERBS.

§ 201. Verbs may be classified according to their import and office, and be divided into the two orders called—Principal or Notional, and Auxiliary or Relational Verbs. (See §§ 70–72.)

A. *Notional* verbs are those which express a notion or idea, either of action or of being. These are divided into the two general classes called—*Transitive* and *Intransitive*.

§ 202. 1. *Transitive* verbs express such an action as requires the addition of an object to complete the sense; as,

Ngi bonile abantu, I have seen the people; *si tanda inkosi*, we love the king.

2. *Intransitive* verbs express such an action or state as does not require the addition of an object to complete the sense; as,

Si hamba, we walk; *ngi pila*, I live.

REM.—Some verbs may be used either *transitively* or *intransitively*, the connection alone showing to which class they belong in a given case; as, *lima*, *konza*, *tamba*, *baleka*, *sebenza*.

§ 203. *Transitive* verbs may express an action in two ways; and for this purpose they have two forms, which are called the *active* and *passive voices*. The Isizulu seeks the use of the latter more than the former.

1. The *active* voice represents the agent as *acting upon* some person, or thing, called *the object*; as,

Abantu ba zi bona izinkomo, the people see the cattle.

2. The *passive* voice represents the object as *being acted upon* by the agent—the object of the verb, the accusative, in the former case, becoming the subject or nominative in the latter—as,

Izinkomo zi boniwe abantu, or *ngabantu*, the cattle are seen by the people.

REM.—From the very nature of the reflective, reciprocal, subjective, and deponent species, they can seldom or never take the passive form, except in some few instances, where the radical has given place to them. (See § 199., 4.)

§ 204. 1. The *passive* voice is generally *formed* by inserting *w* (*u* changed to *w*) before the final vowel of the active voice; thus,

Tanda, love, *tandwa*, be loved; *bona*, see, *bonwa*, be seen.

2. Most of the irregular (monosyllabic and vowel) verbs form the passive by inserting *iw* before the final vowel of the active; thus,

Uku pa, to give, *uku piwa*, to be given; *ukwaka*, to build, *ukwakwa*, to be built; *ukwenza*, to do, *ukwenziwa*, to be done. Some regular verbs form the passive in the same way; as, *buka*, *bukiwa*, or *bukwa*; *yala*, *yaliwa*, or *yalwa*.

REM. 1.—Verbs in the present perfect tense, (which terminate in *ile*), drop *l* in forming the passive; thus, *tandile*, *tandiwe*; *bonile*, *boniwe*.

REM. 2.—The verb *bulala*, kill, drops *l* (and inserts *w*) in the final syllable, in forming the passive, in all the tenses; thus, *bulala*, kill, *bulawa*, be killed, *bulewe*, has been killed.

§ 205. When the consonants *b*, *m*, *mb*, or *p*, occur in the medial or final syllables of a verb, they are generally changed, in forming the passive, according to certain euphonic laws, as already stated (§ 33.); thus,

1. (*a.*) *B* changes to *ty*; thus, ‘loba,’ write, ‘lotywa,’ be written; ‘tabata,’ take, ‘tatyatwa,’ be taken; ‘babaza,’ praise, ‘batyazwa,’ be praised; ‘hlabelela,’ sing, ‘hlatyelelwa,’ be sung.

(*b.*) But *B*, in some cases, especially when followed by *i*, changes to *j*, cognate of *ty*; thus, ‘bubisa,’ destroy, ‘bujiswa,’ be destroyed; ‘baba,’ entrap, ‘bajwa,’ or ‘bajiwa,’ be entrapped.

2. *M* changes to *ny*; thus, ‘tuma,’ send, ‘tunya,’ be sent; ‘hloma,’ equip, ‘hlonywa,’ be equipped; ‘shumayela,’ speak, ‘shunyayelwa,’ be spoken.

3. *MB* changes to *nj*; thus, ‘bamba,’ catch, ‘banjwa,’ be caught; ‘hamba,’ walk, ‘hanjwa,’ be walked; ‘hlambulula,’ cleanse, ‘hlanjululwa,’ be cleansed.

4. *P* changes to *ty*; thus, 'hlupa,' persecute, 'hlutywa,' be persecuted; 'bopa,' bind, 'botywa,' be bound; 'elapa,' cure, 'elatywa,' be cured.

§ 206. 1. The verb *ukwazi*, to know, and *uku ti*, to say, (which terminate in *i*;) suffix *wa* to form the passive in the present, past, and future tenses; thus, *aziwa*, be known; *tiwa*, be said. But in the inflected forms of these verbs, (*azile* and *tile*;) the passive is formed, as in other verbs, by dropping *l* and inserting *w*; thus, *aziwe*, has been known; *tiwe*, has been said.

2. But the verb *uku tyo*, to say, retains the final *o* in all the modes and tenses of the passive voice; thus, *uku tyiwo*, to be said; *ku be ku tyiwo*, it had been said; *ku nge tyiwo*, it can not be said; *ma ku tyiwo*, let it be said.

3. The verbs *uku zwa*, to hear, and *uku lwa*, to fight, make the passive, like other monosyllabic verbs, by inserting *ir* before final *a*; or, in the present perfect, by dropping *l* and inserting *w*; thus, *uku zwiwa*, to be heard; *uku lwira*, to be fought. The latter is sometimes contracted, however, making *liwa* instead of *lwira*; and, for the passive form of the former, (*zwiwa*;) the deponent form, *zwakala*, of passive import, is generally used.

4. The verbs *kolwa*, believe, from *kola*, satisfy; and *kohlwa*, forget, from *kohla*, escape memory, are generally used in the passive form, as here given; although the signification assigned in our language, as above, is of an active import; but their active form is not wholly obsolete; thus, *si ya kolwa*, we believe, *i. e.*, are satisfied; *ku si kola*, it satisfies us; *si kohlwe*, we have forgotten; or *ku si kohlile*, it has escaped our memory.

REM.—Intransitive verbs, which usually have, in other languages, only the active form, often take the passive in Zulu; and, by thus becoming less personal and definite, they help to gratify the native's love of an indirect and general style.

§ 207. B. *Relational* verbs, sometimes called *auxiliary* or *helping*, are those which are used in connection with notional verbs, to aid in expressing their relations of mode and time. They are *ba*, *ya*, *za*, *nga*, *ma*, *sa*, *ka*, and *ti*. The force of some of these verbs is often best expressed in English by some adverb or conjunction; as, *now*, *when*, *yet*, *not yet*, *still*, *until*.

REM. 1.—Doubtless, originally, all the verbs of this class were mere notional verbs; and most of them yet retain that character, being still used, except *nga*, sometimes as principal, and sometimes as auxiliary verbs.

REM. 2.—The power of the verb as an auxiliary is a modification of that which it has, or had, as a principal verb, as the following paragraphs will show.

§ 208. 1. The auxiliary *ba* (*uku ba*, to be,) is derived from the idea of *existence*; and corresponds, in many respects to the auxiliaries *be*, *am*, *was*, in English, except that it is not used in the present tense.

2. The pronoun nominative is used before this auxiliary, and repeated again before the principal verb; thus,

Si be si tanda. By contraction, however, the pronoun is often omitted before the auxiliary; thus, *be si tanda*, we were loving; *si be si tandile*, contracted, *be si tandile*, we had loved.

REM. 1.—Sometimes this auxiliary drops its final vowel and unites with the pronoun following when it consists of a single vowel; thus, *u bu tanda*, for *u be u tanda*, thou wast loving, literally, thou wast thou loving; *i bi tanda*, for *i be i tanda*, it was loving.

REM. 2.—Sometimes the auxiliary itself is dropped; thus, *wa u tanda*, for *wa be u tanda*.

REM. 3.—The pronouns *u* of the first class, singular, and *a* of the second class, plural, often change to *e*; and *ba* of the first class, plural, to *be*, for greater euphony, precision, or variety, before this auxiliary, especially in participial or accessory clauses; thus, *e be e tandile*, he having loved. The pronoun *u* changes to *a* in the potential mode when *be* is used with the auxiliary *nga*; thus, *a be e nga tanda*, he might or could love.

§ 209. 1. The auxiliary *ya* (*uku ya*, to go,) is derived from the idea of *action*. In the present tense it marks *emphasis*, and corresponds to the auxiliary *do*, in English; thus, *si ya tanda*, we do love.

REM.—Doubtless the pronoun nominative was originally used with this auxiliary, and repeated again before the principal verb; thus, *si ya si tanda*. (See § 208., 2.)

2. In the past tense, the auxiliary *ya*, or rather *ye*, often denotes *emphasis*, especially in the negative, like the English auxiliary *did*. Sometimes it denotes, *continued*, and then incomplete, indefinite action, constituting a *progressive* form of the verb. In both cases the pronoun may be either repeated or omitted before the principal verb; thus,

Ba ye (ba) nga bonanga, they did not see; *sa ye tanda*, or, *sa ye si tanda*, we did love, literally, we went loving, or we were loving.

3. Sometimes this auxiliary *ya*, or *ye*, has no other force than to mark the *time* of an action or state, differing not much from *ba* or *be*; thus,

Sa ye si tandile, we had loved; *nga ye ngi ngumfana*, I was a boy. So in the future; thus, *si ya ku tanda*, we shall love.

§ 210. 1. The auxiliary *za* (*uku za*, to come,) is derived, like *ya*, from the idea of *action*. Both *za* and *ya* are used to aid in forming the future tense, and thus denote *future destination*, either predictive or imperative. In the ordinary, uncontracted form, with the infinitive, they simply *predict*, or denote intention; and correspond to *shall* in the first person, and to *will* in the second and third, in English; thus,

Ngi za ku tanda, I shall love, or I come, or am coming to love ; *ni ya ku bona*, you will see, or ye go, or are going to see.

2. In the shortest, contracted, or *o* form, they express a determination, a *command*, like *will* in the first person, and *shall* in the second and third, in English ; thus,

So tanda, we will love ; *no hamba*, ye shall walk. (See § 53., 6.)

3. The verb *uku za* is often employed with another in forming a kind of inceptive, periphrastic conjugation, to denote the *intention*, or *being on the point* of doing something ; thus,

Ngi be ngi za ku bona, or *be ngi za ku bona*, I designed, or I was about to see.

REM.—Much of this idea of *immediate subsequence*—being about to do, or to be—enters into nearly all the varied forms and uses of this verb in connection with others.

4. A frequent use of this word (*za*, or *ze*.) is to express a *connection between a preceding and a subsequent* clause or proposition, pointing to an inference, explanation, or succession, of some kind, and having the force of *and*, *then*, *till*, or *until*, according to the circumstances. In this sense it is used in the present, past, and future tense, but most frequently in the past ; and the pronoun nominative is repeated before the principal verb ; thus,

Si ze si fike, until we arrive ; *sa za sa bona*, and we saw, *i.e.*, we came we saw, or *then* we saw ; *si ya ku linda ba ze ba muke*, we will watch till they depart.

REM.—*De* (from *da*, extend, reach to, advance) is sometimes used like *za*, *ze*, in the sense of until ; as, *si de si tande*, until we love.

5. The verb *uku za* is sometimes used with a negative, before another verb, in the sense of *never*, *not in the least* ; thus,

A ngi zanga ngi bone, I never saw ; *a si zanga si libale*, we have not delayed in the least.

§ 211. 1. The auxiliary *nga* (*uku nga*,—obsolete in Isizulu,—to be able, possible, or desirable,) is derived from the idea of *contingency*.

(a.) When it follows the direct nominative to the verb, it corresponds, in a measure, to *may*, and sometimes to *can*, in the same situation in English, expressing *possibility* or *probability*—contingency or power dependent upon circumstances external to the agent ; thus,

Si nga tanda, we may love ; *ngi nga hamba*, I can go.

(b.) But when it *precedes* the direct subject of the verb, it corresponds, in a measure, to *may*, in the same situation in English, or more nearly sometimes to *ought* ; and thus ex-

presses *obligation*, *willingness*, or power dependent upon circumstances internal to the agent; thus,

Si nga si tanda, or *nga si tanda*, we may love, or we ought to love.

2. (a.) A duplicate use of this auxiliary, in which case there is also, generally, a duplicate use of the pronoun, gives a somewhat modified combination of the two ideas of possibility and obligation, amounting to earnest *desire* or *wish*; thus,

Si nga si nga bona, we wish we could see, or we desire to see.

(b.) A duplicate use of this auxiliary, and sometimes a geminated reduplication, is found in combination with *sa* or *se* and *uku ti*, in the sense of *utinam*, oh that! would that, may, etc., expressing strong desire, longing, entreaty that a thing may or might be done; thus,

Se ku nga ti si nga buya, or *se nga ti si nga buya*, oh that we might return; *se nga nga ti nga be ba penduka*, oh that they would repent; *se nga nga ti nga be na sala kona*, oh that ye had remained here; *se nga ti Inkosi i nga si pa*, may the Lord grant us.

REM.—Sometimes the *se* is omitted, as in the midst of a sentence, or otherwise; thus, *sa vuma uku ba ngu ti si nga sebenza*, we assented, to wit, would that we could work; *nga ti a nga buya a fike*, oh that he would return and come.

3. This auxiliary *nga* is also used with *uku ti*, (preceded by a pronoun,) in the sense of *it seems*, or *seems to be*, literally, *it can say*, or *it means*; thus,

Ku nga ti inkomo, it seems to be a cow; *ku nga ti umuntu*, it seems to be a person; *ngi nga ti indoda*, I seem to be a man; *kwo ba ku nga ti umuti*, it will seem to be a tree.

4. This auxiliary is used also with the substantive verb, *uku ba*, taking sometimes the general pronoun *ku* or *i*, and sometimes omitting it, in the sense of *perhaps*, *i. e.*, *it may be*; thus,

I nga ba u za ku fika, perhaps he will arrive; *ku nga ba ba hambile*, perhaps they have gone; *ngabe u hambile*, perhaps he has gone.

§ 212. The auxiliary *ma* (*uku ma*, to stand,) derived from the idea of *sufferance*, corresponds to *let*, in English; and expresses a *command*, an *exhortation*, or a *request*; as, *ma ngi bone*, let me see; *ma si tande*, let us love.

REM. 1.—Sometimes this verb takes one of the imperative forms common to a monosyllabic verb, as *mana*, *manini*, when it may be counted either as the first of two principal verbs, or as an emphatic auxiliary; thus, *man' u bone*, do see, literally, stand thou (and) see; *manini ni bone*, do ye see, or stand ye and see; *mana si bone*, stand thou (and let) us see, or do let us see.

REM. 2.—This verb, especially in a contracted form of the infinitive, *uma*, is used as a conjunction, in the sense of *if*, *when*, *since*, *whether*, *that*; as, *uma si fikile*, if, or when we have arrived. *Ukuba* is often used in a similar manner.

§ 213. The auxiliary *sa* (*uku sa*, to be clear, open, light, plain,) is derived from the idea of *actualization complete, constant, or prospective*, according to the tense, with more or less of implied reference to the opposite—a liability to interruption and failure.

1. In the past tenses, and, often in the present and future, (in its inflected form *se*,) it denotes *completeness*, having the force of *already, quite, entirely, just, just now, even now, when, then*; as,

'Se si bonile,' we have already seen; 'se ngi bona,' I just (this moment) see, or I already see; 'ni nga pumula se ni fikile,' you can rest when you have arrived.

2. But, by an easy deflection, in the present and future, and in the past in its uninflected form, *sa*, it denotes *continuation*, having the force of *still, yet, etc.*; thus,

'Ngi sa tanda,' I still love, or I am yet loving.

REM. 1.—The inflected form *se* generally precedes the direct pronominal nominative; often takes a reduplication of the same for itself; and refers to completed actions or states.—except when used with an adjective, adverb, or preposition, without a verb; thus, 'se ngi bonile,' I have already seen; 'ba se be hambile,' when they had gone; 'i se i file,' contracted, 'i si file,' it is already dead; 'ba se mmandi,' they (are) still well; 'u se kona,' he (is) still present.

REM. 2.—The inflected form is used, however, occasionally with the present and future, to denote a state of *readiness* or *incipiency* in respect to the idea signified by the verb; thus, 'se ngi tanda,' now I love; 'se si vuma,' we now consent; 'se ngi za ku hamba,' already am I on the point of going.

REM. 3.—The uninflected form *sa* usually follows the direct nominative pronoun; and refers to the present or future, but sometimes to the past with an allusion to the present; thus, 'ni sa bona,' you still see; 'ngi sa ya ku hamba,' I shall still go (notwithstanding I am detained by the rain).

3. With a negative, this auxiliary (*sa*, uninflected, and coming immediately after the direct pronoun nominative,) signifies *no more, no longer, never, or never again*; thus,

'A ngi sa yi ku bona,' I shall no more see; 'a ngi sa tandanga,' I have never loved; 'a i sa baleki,' it runs away no more; 'ngi be ngi ya yi funa, a ngi sa bonanga,' I went in search of it, (but) I never saw it.

REM. 1.—One or more contractions are often made between this and contiguous relational words: thus, in the past, 'u su ti,' for 'u se u ti'; 'i si ti,' for 'i se i ti'; 'e se fikile,' for 'e se e fikile.'

So in the future, 'a ni se ku hamba,' for 'a ni sa yi ku hamba,' where *y* is dropped, and *a-i* give *e*; 'a ka so ze a bone,' for 'a ka sa yi ku za a bone,' where *yi* and *k* are dropped, *a-u* give *o*, and *a* in *za* changes to *e*.

REM. 2.—Sometimes the pronoun preceding this auxiliary is dropped; thus, 'ngi nga bi sa hamba,' for 'ngi nga bi ngi sa hamba'; 'a nga be sa hamba,' for 'a nga be e sa hamba.'

§ 214. 1. The auxiliary *ka* (*uku ka*, to reach, attain, take, take up, out, off, as water from a well, or fruit from a tree,) is derived from the idea of *actualization occasional or indefinite*. In some of its uses, especially as an auxiliary, it refers chiefly to *time*; in which case, *the occasional or indefinite* being most prominent, it signifies *once, ever, at any time, sometimes, yet, hitherto*. In other of its uses, the mere *actualization* being more prominent, it signifies *in consequence, accordingly, so then, just, simply*; thus,

'Na ke na bona na?' did you ever see? 'ba funa ba funa, ba yi to-lake,' they hunted and hunted, and accordingly found it.

2. This auxiliary is often used with the negative, especially in participial, or independent, explanatory clauses, in the sense of *not yet, previous to, before*, thus constituting a counterpart to *sa, se*, in the affirmative; as,

'A ngi ka boni,' I do not yet see; 'si ya ku hamba, ilanga li nga ka pumi,' we shall go before sun-rise—the sun not yet having risen; 'tina s' ake kona lapa abelungu be nga ka fiki,' we built here previous to the arrival of the white people.

3. This auxiliary is often used with the imperative, and in other connections also, to excite attention, to mollify a phrase, or as a mere expletive, something like the Latin and the Greek *age*, or the English phrase, *come, come on, come now, well, well then, well now, so then*; thus,

'Ma ke ngi hambe,' come let me go; 'ma ke u suke,' well now get away, just go off.

REM. 1.—Contractions often occur in connection with this auxiliary; thus, 'a ke ni beke,' or 'ka ni beke,' for 'ma ke ni beke,' now just notice; 'u nga ku bone na?' for 'u nga ke u bone na?' would you merely see? 'ni ya 'u ke ni bone na?' for 'ni ya ku ke ni bone na?' shall you never see?

REM. 2.—As an adverbial expletive *ke* is often suffixed to other words—verbs, adverbs, nouns, etc., carrying the accent forward, in such words, from the penult to the final syllable; thus, 'hambake,' go then; 'yeboke,' oh yes; 'inkomoke,' just a cow of course.

§ 215. The auxiliary *ti* (*uku ti*, to say, mean, or signify,) is derived from the idea of *designation*. It is used to introduce or specify some state or act, and to give it prominence; or else to serve as a medium of some modification, which the principal verb is to derive either from other auxiliaries or from some inflection of this one; thus,

Se ku nga ti ngi nga tanda, oh that I may love, literally, already it would say I may love. (See § 211.)

REM. —The more common among the auxiliaries of the Swahili verbs are: *kua*, to be; *kwisha*, to finish; *kuja*, to come; *ku pasa*, ought, must. Among the auxiliaries in Kongo we find: *vita*, be first, soon; *toma*, be nice, well; *lenda*, possess, be able; *sala*, remain; *zola*, love, want, wish; *mana*, finish, completely.

§ 216. There are certain verbs in Isizulu which may be called *Idiomatic*, as their use, or construction with other words, is somewhat peculiar, and their force is generally best denoted, in English, by the use of certain adverbs or conjunctions. Of this class are the following:—*sandu*, (*sa*, clear, ready § 213., and *andula*, precede, surpass, effect,) just now, this moment; *kandu*, (*ka*, reach, attain, take § 214., and *andula*, surpass, effect,) then, so that, in order that; *cityu*, (*citya*, sharpen, bring to a point,) at the point of, almost, well nigh; *ponsu*, (*ponsa*, throw at,) almost, like, well nigh; *buya*, again; *pinda*, again; *fuma*, lest; *ngapana*, (*pa*, grant,) must be; *musa*, must not; *qede*, (*qeda*, finish,) when, after; *ti*, and.

REM.—As belonging to this class of verbs, the idiomatic, may be classed, also, the following: *fumana*, come to, find, find out, be too late; as, *fumana u fike e se e mukile*, you come too late, he having already left. *Hla*, take place, happen; as, *wa hla wa ti*, he happened and said, or he happened to say. *Musa*, send away, must not, far be it from thee. *Suka*, be gone. *Mana*, stand, live, all hail, since, while.

NOTE.—For *Defective Verbs*, see § 317.

SECT. 3.—*Properties of Verbs.*

§ 217. The only properties belonging to the verb in Zulu are *voice*, *mode*, and *tense*. For remarks on *voice*, and the rules for forming the *passive*, see §§ 203–206.

REM.—The distinctions of *number* and *person*, which are attributed to the verb in English and some other languages, are not marked at all in the Zulu verb, the form of the verb in this language remaining the same, whatever the number and person of the noun or pronoun nominative, except, perhaps, the second person plural, imperative, where the pronoun is suffixed to the verb, giving it the semblance of an inflection; thus, *hambani*, go ye. (See § 51., 2.)

A.—ON THE MODES.

§ 218. 1. *Mode* denotes the *manner* of the action or state expressed by the verb. It shows the *relation of reality* between that action or state and the speaker, whether existing, conceived of, or willed.

2. This is effected in two, or rather in three ways—either by an inflection of the verb, or by the use of auxiliaries, or else by both of these means combined.

REM.—In its inflections and auxiliaries, and especially in the numerous and extensive combinations to which these auxiliaries are subject, the Zulu has a wonderful store of means at command, for the expression of both mode and tense, in almost every shade of variety. The number of its forms, with nice shades of difference, with some also of seemingly synonymous import, has been greatly multiplied, doubtless, through the absence of that restraint, and fixed uniformity, which writing and printing give a language; and doubtless, also, through the adoption of various cognate dialectic forms.

§ 219. The whole *number of modes* may be conveniently reduced, however, to *six*;—the *Infinitive*, the *Indicative*, the *Potential*, the *Optative*, the *Imperative*, and the *Subjunctive*.

§ 220. I. 1. The *Infinitive* mode is formed from the verbal root by means of the particle *uku* ;* thus,

Uku tanda, to love, from the root *tanda*, love ; *uku ya*, to go, from the root *ya* ; *ukwazi*, to know, from the root *azi*.

2. *a*. The infinitive mode expresses an action or state indefinitely. It has the sense of the verb in a substantive form, and constitutes an abstract verbal noun ; thus, *uku dhla*, to eat ; *ukudhla*, food ; *uku pila*, to live ; *ukupila*, life.

b. The infinitive is used in forming some of the tenses, especially the future ; in which case the initial *u* is elided ; thus,

Ngi ya ku bona, I shall see. The same elision takes place after *ya* and *za*, used as principal verbs, and in some other instances ; but this elision is generally marked by the use of an apostrophe ; thus, *sa ya 'ku bona*, we went to see ; *u ye 'ku tenga*, he has gone to trade.

3. The negative of this mode is formed by using the negative particle *nga* between the sign *uku* and the root of the verb, and changing the final *a* of the verbal root, in the active voice, to *i* ; thus,

Uku nga tandi, not to love. Before vowel verbs the *a* of *nga* is elided ; thus, *uku ng' azi*, not to know ; *uku ng' enzi*, not to do.

§ 221. II. 1. The *Indicative* mode is the root of the verb with no other inflection or auxiliary than those required to express the time and condition of the verbal action or being.

2. This mode is that form of the verb which is used in making assertions, and sometimes inquiries, either direct, or accessory, positive or negative.

a. In expressing a direct assertion, this mode does not differ from the indicative in the English, and many other languages ; as,

Si ya tanda, we do love ; *ni bonile*, ye have seen.

b. In expressing a direct interrogation, the words in this, as in all the other modes in this language, are arranged as in the affirmative sentence, to which is added, generally, at the end, but sometimes inserted, the interrogative particle *na* ; thus,

Ni ya tanda na ? do ye love ? *u bonile na ?* hast thou seen ?

3. The indirect or accessory use of this mode occurs in those secondary clauses of a compound sentence, which are sometimes prefixed or inserted, but generally subjoined, to express

* The sign of the infinitive in Swahili, the Kamba, Mbundu and some others is *ku* ; as, *ku penda*, to love, etc. In the Bihe, it is *oku* ; in the Setyuana, *go* ; in the Kongo, it was formerly *ku*, but of late, in many instances, this has been lost, become obsolete.

the *time, cause, motive, means, way, manner, or condition* of the verbs, with which they are connected in the principal clauses. Hence, in rendering such clauses into English, we often preface them with such connectives as, *when, while, since, before, after, as, for, because, that, so that, and, if, although*. Sometimes we render such clauses into English by making use of a relative pronoun; and often, by a participle, with the noun or pronoun in what is called the case absolute or independent; thus,

Si ya ku buya ngomso abanye be si siza, we shall return to-morrow (because) others help us; *nga bona inyoka ngi hamba emfuleni*, I saw a snake (while) I was walking by the river; *sa hamba si beka nga sezansi*, we went looking down country.

4. This explanatory indicative mode is generally the same, in form, as the direct indicative. It differs from the direct, in not using the auxiliary *ya* in the present tense; in the pronoun *u*, third person singular, first class, and *a*, third person plural, second class, being changed to *e*; and *ba*, third person plural, first class, being changed to *be*; and partly, or sometimes, in using the negative *nga* after the pronoun nominative, and sometimes also after the principal verb, instead of the negative *a* only before that pronoun; thus,

Ngi ya bona umuntu e hamba, I see a person walking; *sa fika, be nga ka maki*, we arrived, they not yet having departed.

REM. 1.—This explanatory use of the indicative, in secondary clauses, to express adverbial, subordinate relations, has been sometimes denominated a *participle*; and, so far as this name may aid in teaching the use and force of this form, by any resemblance which it may have to independent or incorporated participial clauses in English, Latin, and Greek, it may be allowed and continued. But so far as the name *participle* is used to imply a *partaking* of the nature of a *noun* or of an *adjective*, it is not required in the Isizulu. The Zulu infinitive, or verbal substantive, takes the place of the participial noun in English; while the verbal adjective of the latter is properly included in the accessory clause of the former. Besides which, it may be remarked that it accords strictly with the genius of this language, which, like most other uncultivated languages, is exceedingly barren of connective and inferential particles, but prolific in short and separate sentences, to consider and read many of these so-called participial forms in the Zulu language, as distinct, independent *affirmations*, having all the qualities of a verb, but none of a noun or of an adjective, or at least none of the former, and no more of the latter than some other forms of the verb; thus, the sentence *si ya ku hamba, abanye be si siza*, we shall go, others helping us, or because others help us,—may be read, as it is in Zulu, we shall go; others help us. So, *ngi bona umuntu e hamba*, I see a person walking,—may be read and understood as two independent absolute assertions, I see a person; he walks.

REM. 2.—The different positive and negative forms of this, and of the other modes, will be noticed in connection with the several tenses.

§ 222. III. 1. *a*. The *Potential* mode is formed by means of the auxiliary *nga*, which generally follows the pronoun nominative, (see § 211.); thus,

Ngi nga tanda, I may or can love.

b. The pronoun *u*, third person singular, first class, changes to *a* in this mode; thus,

A nga tanda, he may love.

c. In the direct negative form of the present, and in those past tenses which are formed from the present, *a* in *nga*, and *a* final in the verb are changed to *e*; thus,

Si nge tande, we may not love; *ku nge bonwe*, it can not be seen.

2. This mode is used to express probability, possibility, liberty, and contingency, or power dependent upon circumstances; and sometimes obligation. The auxiliary *nga* corresponds generally to the English auxiliary *may* more strictly than to *can*; though it is often rendered indiscriminately by either *may* or *can*, *might* or *could*; thus,

Ngi nga tanda, I may love; *si be si nga tanda*, we might or could love; *ngi nga ngi tanda*, I should love.

REM. 1.—The line of distinction between the potential and optative modes is not always clear; both the form and import of some expressions would give them a place in either class, with nearly equal propriety; thus, the last example, *ngi nga ngi tanda*, might be regarded as the full form of the optative *nga ngi tanda*. The difficulty, however, is neither incapable of a philosophical explanation, nor peculiar to the Zulu language; though the discussion of it belongs rather to philosophical and general grammar. (See § 211., 1., *b.*)

REM. 2.—When the idea of mere *power* is to be expressed and made prominent, the noun *amandhla* is generally used, with the infinitive (verbal noun) in the genitive; thus, *ngi namandhla okutanda*, I can love—I have power to love.

REM. 3.—When an imaginary assertion, contradicting reality, is to be made, or a conditional future to be expressed, without particular reference to time, whether present, past, or future, as, “I should love him if he would give me food;” “the cow would have run away if we had not watched her.”—a contingent, inceptive, or predictive form of the indicative mode is often used. (For examples see § 246.)

§ 223. IV. 1. *a.* The *Optative* mode is formed by means of the auxiliary *nga* before the pronoun nominative, or else by means of a reduplicate use of this auxiliary and the pronoun nominative, either with or without other auxiliaries (see § 211., 2.); thus,

Nga ngi tanda, may I love; *ngi nga ngi nga tanda*, I wish I might love; *se ku nga ti ngi nga tanda*, oh that I may love.

b. The pronoun *u*, third person singular, first class, before the second *nga*, changes to *a*, and sometimes drops out; thus,

U nga a nga tanda, or *u nga nga tanda*, may he love.

c. In some forms of the negative, the *a* in *nga*, and *a* final in the verb, change to *e*, as in the potential; thus,

Ngi nga ngi nge tande, may I not love, or I wish I might not love. (See § 222., Rem. 1.)

2. This mode is used to express a desire, wish, or a longing that something may be, or be done; or a regret that it has not been, or been done; and sometimes an obligation, or a mild command to do or be something; thus,

Nga si tanda, may we love, or we would or should, or we ought to love: *se ku nga ti si nga tanda*, contracted, *se nga ti si nga tanda*, oh that we may love, let us love, or we ought to love.

§ 224. V. 1. *a*. The *Imperative* mode, in regular verbs, second person singular, is the same as the root; thus, *tanda*, love (thou); *hamba*, go (thou).

b. The second person plural, imperative, is formed by suffixing the pronoun *ni*, to the root;* thus, *tandani*, love ye; *hambani*, go ye.

REM. 1.—This suffix, *ni*, carries the accent forward from the penult to the final syllable of the verb: thus, *tandani*; *hambani*.

REM. 2.—An accusative before the verb changes the final *a* of that verb to *e*; thus, *ngi size*, help (thou) me; *ba fundiseni*, teach ye them.

c. The formation of the imperative for the first and third persons, is marked by the use of the imperative auxiliary *ma*, and changing the final vowel of the verb *a* to *e*; thus, *ma ngi tande*, let me love; *ma ba tande*, let them love. (See § 212., Rem. 1.)

REM. 1.—Sometimes the second person forms the imperative in the same manner, by the use of *ma*; thus, *ma u tande*, love thou; *ma ni tande*, love ye.

REM. 2.—This form of the imperative, using *ma* for the second person, is generally used in the negative; thus, *ma u nga tandi*, love thou not; *ma ni nga tandi*, love ye not.

REM. 3.—Sometimes the *n* in *ma* is dropped, especially with the auxiliary *ka* or *ke*; thus, *a ke ni bone lowaya 'mzimba*, just see that body yonder. Sometimes the auxiliary *ma* is quite superseded by the use of *ka*; thus, *abantu ka b' esuke bonke*, let all the people remove; *ka no ba yekani*, let ye them alone.

REM. 4.—The pronoun *u*, third person singular, first class, is generally changed to *a* and hardened by *k*; thus, *ma ka tande*, let him love. So the pronoun *a*, third person plural, second class, is generally hardened by *k*; thus, (*amadoda*) *ma ka hambe*, let them (the men) go. (See § 35., 1., 2.)

d. (1.) Irregular vowel verbs form the imperative for the second person, singular and plural, by prefixing the euphonic *y* to the root of the verb, suffixing also *ni* for the plural; thus, *yaka*, build (thou); *yakani*, build ye; *yenza*, do (thou); *yosani*, roast ye.

(2.) Irregular monosyllabic verbs form the imperative, second person, singular and plural, by prefixing *yi* to the root, for eu-

* So in Yao: thus, *tawa*, bind (thou); *tawani*, bind ye. In Kimbundu we also find the simple root used for the singular, and the pronoun *enu*, ye, suffixed to form the plural: as *banga*, make, *bangenu*, make ye.

phony and emphasis, and by suffixing also *ni* for the plural; thus,

Yika, pluck thou; *yikani*, pluck ye; *yiza*, come thou; *yizani*, come ye; *yipa* or *pana*, grant thou.

REM. 1.—When an accusative pronoun precedes an irregular verb, the euphonic *y* or *yi*, being unnecessary, is not used; thus, *s' ose*, toast it, (*isinkwa*); *s' akeni*, build ye it, (*isibaya*); *ng' enzele umuti*, make me some medicine; *ngi pe*, grant thou me.

REM. 2.—These irregular verbs may form the imperative, in both the second and other persons, by means of the imperative auxiliary *ma*, making such vowel changes as the laws of euphony require; thus, *ma ng' enze*, let me do; *ma wake* (= *ma u ake*), build thou; *ma si pe*, let us give.

e. (1.) Monosyllabic verbs may form the imperative, second person, singular and plural, by means of the prefix *wo*, suffixing *ni* for the plural; thus, *woza*, come thou; *wozani*, come ye.

(2.) These verbs may also form the imperative by means of the suffix *na* for the second person singular; and the suffix *nini* for the second person plural; thus, *mana*, stand thou; *manini*, stand ye.

REM. 1.—The pronoun *ni*, making *nini*, may be reduplicated for emphasis, if not also for euphony, in other forms of the imperative; thus, *wozanini*, come ye indeed; *hambanini*, go ye indeed, or go yourselves.

REM. 2.—The verbs *ti*, *tyo*, and *azi*, retain *i* and *o* final in forming the imperative with *ma*; thus, *ma si ti*, let us signify; *ma ni tyo*, speak ye; *ma s' azi*, let us know.

2. The imperative mode is used, as in other languages, to command, exhort, entreat, permit; as in the examples already given.

REM. 1.—The abbreviated form of the indicative future, in *-o*, may be used imperatively; thus, *ngo tanda*, I will love, or let me love; *no hamba*, ye shall go, or go ye.

REM. 2.—The optative mode, in some of its forms, has also much of the force of the imperative, and is sometimes used as such when the speaker would soften his command; thus, *nga si tanda*, may we love, or let us love.

§ 225. VI. The *Subjunctive* mode is of two kinds,—the *conditional*, and the *telic* or potential.

1. The *conditional* subjunctive, which is used to express a condition or supposition, as its name denotes, is formed from the indicative by prefacing its several forms with the conjunction *uma*, if, and sometimes *ukuma*, or *ukuba*; thus, *uma u funda*, if you learn; *ukuba ngi tandile*, if I have loved.

REM.—In this kind of subjunctive, the pronoun *u*, third person singular, first class, usually changes to *e*, but sometimes to *a*; and the pronoun *ba*, sometimes to *be*; thus, *uma e tanda*, if he love; *uma be nga ka fiki*, if they have not yet arrived.

2. When an intention, end, or object is denoted,—which is the case where there are two verbs in succession, the action of the first of which is done to give the power or opportunity for the performance of the second,—the second verb, constituting the *telic* subjunctive, and used generally in the present tense, with or without a conjunction, changes the final vowel *a* to *e*, in the affirmative, (and to *i*, in the negative,) the pronoun *a*, third person singular, first class, changing to *u*; thus, *si ya hamba ukuba si bone*, we go that we may see.

REM. 1.—Verbs whose final vowel is *i* or *o* retain the same unchanged; as, *se ni fundiswe ukuba u' azi*, ye have been taught that ye may know.

REM. 2.—Sometimes the conjunction *uma*, or *ukuba*, is omitted; thus, *vusa lo 'mfana a si zue*, rouse that boy (that) he may listen to us.

REM. 3.—Sometimes, especially in interrogative sentences, the antecedent verb is omitted, as well as the conjunction; thus, *ngi hambe?* or *ngi hambe na?* (do you say that) I may go?

REM. 4.—This form of the verb, the *telic*, (inflected in *e*.) is but a modified subjunctive. With *uma* or *ukuba* expressed or understood, denoting intention, end, etc., it has more or less of the character of the potential, like corresponding examples in the English, such as, "I eat that I may live." With the conjunction *funa*, lest, it has the same character—the potential. With *ngapana*, of necessity, must, ought, etc., the verb partakes of the optative or obligatory character, and is not confined to the present tense.

REM. 5.—The explanatory or accessory form of the indicative mode is often used as the conditional subjunctive, without the conjunction *uma* or *ukuba*; thus, *ngi ti, e nga yi bulalanga (inyoka), e be nga yi ku hamba*, I say, had he not, i. e., if he had not killed it (the snake), he could not have walked (lived); *a si yi ku sindiswa, si nga penduki*, we shall not be saved, (if) we do not repent.

B.—ON THE TENSES.

A. General Remarks.

§ 226. 1. Few languages are so remarkable as the Zulu, and some of its cognates, for its power to make numerous divisions, and to express minute shades of difference, in respect to the time and state or condition of the action or being, which its verbs denote.

2. *a*. The tenses of the Zulu verb are expressed partly by means of inflection, partly by auxiliary verbs or particles, and partly by the use of both of these means combined.

b. The number of genuine inflections, to which the verb is subject, is small, amounting to no more than two or three: nor is the number of its auxiliaries remarkably large. But the capacity of the language to form various and extensive combinations of distinct relational verbs, for the expression of the different tenses and shades of time, is great beyond comparison with any other language with which we are acquainted.

§ 227. 1. *a*. Most of the auxiliary verbs, as before remarked (§ 207., Rem. 1.), are still used, oftentimes, separately, as principal verbs; and a part of this rank and character of a principal

verb, some of the auxiliaries still retain and exhibit, even in their combination with purely essential verbs to express the time or state of the action or being signified by these verbs. This is seen in their often taking a pronoun nominative of their own, even when used as auxiliaries,—a pronoun in addition to that with which the principal verb is more immediately connected; thus,

In the progressive form of the past tense we have—*ngi be ngi tanda*, literally, I was I love, that is, I was loving. So in the past perfect—pluperfect,—we have two perfects; thus, *ngi be ngi tandile*, literally, I was I have loved, that is, I had loved.

b. So in the future tense, as, *ngi ya ku tanda*, I shall love, literally, I go to love,—what is called the principal verb might be considered as the latter of two verbs, used in the infinitive, and dependent upon *ya*, which, in that view, would pass for a principal verb also. But it is doubtless better to regard the former verb, *ya* or *za*, in this tense, merely as an auxiliary to the latter, which has laid aside a portion of its sign of the infinitive, (*u* being elided from *uku*;) in order to facilitate enunciation, and also in order to denote, as it were, the intimacy of the relation which exists between these two verbs as mutual elements of the tense formed by their combination.

c. In like manner, in the case of the verb *be*, as in *ngi be ngi tandile*, and in all similar instances, where the office of one verb is to aid in denoting the *time*, state, or mode of another, it is doubtless best to regard such antecedent verb as relational, or auxiliary to the verb by which it is succeeded.

2. *a.* By looking at the auxiliaries in this light, and getting a distinct idea of their separate, respective value and office, we shall be the better able to apprehend the import of the many different combinations, which are used in the Zulu language, for expressing the time, state, or manner of the verbal action or being; though it may be difficult to express all their different nice shades of meaning in our tongue.

b. In attempting to give an analysis and definition of the verb, in most of its numerous forms and significations of forms, an approximation to completeness and accuracy, is all that can be expected, at least in the present state of Zulu literature and philology. And while it is believed that the terms chosen to designate the different forms and uses of the verb, are among the best that can be had, it is not claimed that they are all as definite and appropriate as could be desired. A perfect knowledge of the force of the verb, in all its forms and combinations, can be gained only from a careful study of its use.

3. It has been well observed by an able writer on general grammar, that, where the divisions of time are very minute and complex, the expression of these divisions makes rather a phrase or a sentence, than a single word.

The long, complex expression is more than the mind can easily grasp or communicate in the combined form of one word; and hence, to be readily understood, as well as to be most properly and easily uttered, the combination requires to be written in the analytic form, the several relational words, which make up the compound tense, having each a separate position of its own, except where two or more are united by some euphonic change or contraction. (See Part I., Chapter II.)

B. *The Number of Tenses.*

§ 228. 1. Zulu verbs may be said to have six tenses; namely, three primary,—the *Present*, the *Past*, and the *Future*; and three secondary,—the *Present Perfect*, the *Past Perfect*, and the *Future Perfect*.

2. *a.* In each of these tenses, especially in the indicative and potential modes, there are several different *forms*, and sometimes several *varieties* of form, used to denote various nice, subordinate distinctions, in respect to the time, state, or condition of the action or being expressed by the verb.

b. These varied nicer forms may be denominated,—Simple, Emphatic, Continuative, Definite, Indefinite, Correlative, Inceptive, and Progressive.

REM.—No attempt will be made to give every possible form and variety, of time, mode, condition, or state, of which the Zulu verb, with all its auxiliaries, numerous contractions, and power of varied arrangement, is capable. Such a mere display of every possible verbal form, written out in full, with every class, number, and person of the pronouns, would doubtless be of less service, than a good number of more common, well-selected specimens, under the principal divisions, with such an exhibition of the principles, and of the manner in which the different modes and tenses are formed, as will show what must be the proper form and value of those which are omitted.

§ 229. 1. Among so many different forms and varieties of form, the meaning of one, as might be expected, will sometimes nearly or quite coincide with that of another; so that one may sometimes seem to be used for another, in some cases, without affecting the general sense of the proposition.

2. Yet upon a closer examination, it will seldom be found that one form of the verb agrees exactly with any other, in its use and import, unless one is a contracted form of the other, and not always even then; thus,

The full form of the future, *ngi ya ku tanda*, simply foretells, = I shall love; but the contracted form, *ngo tanda*, has an imperative force, to which the brevity of its form is well suited, = I will love, or let me love.

REM.—As a general thing, then, there are nice, and often very important, shades of difference, in meaning, among all the different forms and varieties of mode and tense, in which this language is so wonderfully prolific. And it is only by a careful study and ready command of these differences, in both form and import, that the great beauty, flexibility, and force of the Zulu verb, can be known, and made most serviceable. The great power of the language lies in the verb.

§ 230. 1. The foregoing paragraphs, and other remarks upon the verb, refer chiefly to its affirmative forms and use. But, throughout all its modes and tenses, most of its affirmative forms have corresponding negative forms. Sometimes one affirmative form has two negative forms; and in a few instances, one negative form answers to two affirmative forms.

2. The negative forms are marked, partly, by the use of the negative particles *a*, or *nga* (the vowel *a* hardened by *ng*), and partly, by means of inflections in the verb.

REM. 1.—These two negative particles (*a* and *nga*) are primarily one. *a*; but when the position of *a* is such, in relation to another vowel, that a hiatus would be produced, or the negative *a* would be lost by coalescence, or otherwise, in the flow of speech, it takes before it the euphonic *ng*, which prevents a hiatus and preserves the vowel. Thus, when the negative particle commences a phrase, it requires no euphonic; as, *a si tandi*, we do not love; but when it follows another word to which it is closely related, two vowels are brought into a position which calls for the euphonic *ng*, to preserve the negative and give it prominence; thus, *si (ng) a tandi = si nga tandi*, we not loving, or, if we love not. When the negative *a* follows the principal verb, in which case it takes the euphonic *ng*, = *nga*, the accent is carried forward from the penult to the final syllable of the verb; and hence the negative *nga* is suffixed; thus, *a ngi tanda(nga) = a ngi tandanga*, I did not love.

REM. 2.—Sometimes the negative is hardened by *k*; as, *abafana ka bu fundi esikoleni kupela*, boys do not learn in school only.

c. Tenses of the several Modes.

A. TENSES OF THE INDICATIVE MODE.

§ 231. The Indicative mode contains all the Tenses; namely, the *Present*, the *Past*, the *Future*, the *Present Perfect*, the *Past Perfect*, and the *Future Perfect*.

§ 232 I. The *Present tense* denotes present time. Of this there are *six forms*;—the Simple, the Emphatic, the Continuate, the Definite, the Indefinite, and the Correlative.

§ 233. i. 1. *a*. The *Simple* form of the present, affirmative, consists of the mere root of the verb with its pronoun nominative; thus,

Ngi tanda, I love, or I am loving; or, in its explanatory or participial, accessory use,—I loving.

b. The negative, direct, is formed by the use of the negative particle *a* before the pronoun nominative, and changing the final vowel of the verb *a* into *i*; thus,

A ngi tandi, I do not love.

The negative indirect, the accessory negative, is formed by the use of the negative particle *nga* after the pronoun nominative, and changing the final vowel *a*, as before, into *i*; thus, *ngi nga tandi*, if I love not, or I not loving.

2. *a*. This form of the present is used less frequently than the emphatic. Its general characteristic seems to be to affirm or deny action or being, without limiting the same with exactness to a given point. Hence, it is generally employed in connection with interrogative pronouns and adverbs, and often with the relative or *el*-form of the verb; as,

U funani na? you want what? *ba hambapi na?* they are going where?

b. This simple form, and its indirect negative, (and the continue sometimes, but the emphatic never, with propriety,) is used with the relative pronoun and in all accessory clauses, where it often takes the suffix *yo*; thus,

Umuuntu o tanda, or *o tandayo*, the person who loves; *umuuntu o nga tandi*, or *o nga tandigo*, the person who does not love; *si ya ku hambu*, *e vuma ubaba*, we shall go, father assenting; *ba sa sina*, *si nga vumiyo*, they still dance, we not approving.

c. The simple form of the present is used also to express facts which exist generally, at all times; customary actions, general truths, habits, etc., which have no reference to any specific time; and, sometimes, to describe past actions, in order to give animation to discourse; as,

Tin' abamnyama si tanda izinkomo, we black people are fond of cattle; *ku lingwa abafazi*, the digging is done by the women.

§ 234. ii. 1. *a.* The *Emphatic* form of the present, affirmative, is marked by the use of the auxiliary *ya*; thus,

Ngi ya tanda (doubtless, originally, *ngi ya ngi tanda*), I do love, or I am loving,—literally, I go love, or I go I love, or loving.

b. The negatives of this are the same as in the simple form; thus,

A ngi tandi, I do not love; *ngi nga tandi*, I not loving.

2. This form of the present, and its direct negative (as *a ngi tandi*), denotes emphasis; and is generally used in all direct, decided assertions which refer with precision to the present time; as,

Si ya tanda, we do love; *ngi ya bona*, I do see.

§ 235. iii. 1. *a.* The *Continue* form of the present, affirmative, is marked by the use of the auxiliary *sa* after the pronoun nominative; thus,

Ngi sa tandu, I still love, or I yet love, or I am still loving.

b. To this, as to the simple form, there are two forms of the negative:—the one, direct; thus,

A ngi sa tandi, I do not still love;—and the other, indirect, explanatory; thus, *ngi nga sa tandi*, (if) I do not still love, or I not still loving.

2. This form denotes action or being continued from the past to the present, and still existing; though it sometimes implies a doubt, or the supposition of a doubt, as to its continuation in the future; or rather, it is often used to certify continued action or being, when circumstances give a doubt as to its permanence. It occurs often in accessory clauses; and may be rendered frequently by, *while*, *when*, *since*, *because*; as,

Ngi nge hambe, *ngi sa gula*, I can not go, being still sick, or while, since, or because I am sick.

REM. 1.—When the predicate or attributive is a noun, adjective, or adverb, without a verbal copula, *se* is used instead of *sa*; thus, *ngi se mmandi*, I (am) still well, still in good health; *si se kona*, we (are) still present; *ba se sekaya*, they (are) still at home; *a ba se ko*, or *ba nga se ko*, they (are) not still present, or they (being) no longer present.

REM. 2.—We sometimes meet with a kind of reduplication, a compound of this form, especially in the negative; thus, direct, *a ku sa bi ku sa ba ko 'luto*, contracted, *a ku sa bi sa ba ko 'luto*, there is no longer any thing still present; indirect, *ku nga sa bi (ku) sa ba ko 'luto*. (See § 250., 1., Rem. 2.; § 254., 1., c.)

REM. 3.—We sometimes meet with what might be called a progressive and continue combination, especially in the negative, indirect; and sometimes have *e* instead of *i* final, in the verb of negation (= *be* for *bi*); thus, *ngi nga be ngi sa tanda*; that (or and) I am not still loving; *u ya bubisa umpefumlo wake*, *a nga be e sa ba naye umsindisi ezulwini*, *a nga be e sa ba naye 'ndao*, he destroys his soul, and has no longer a Saviour in heaven, nor any where else.

§ 236. iv. 1. *a*. The *Definite* form of the present, affirmative, is marked by the use of *se* (present perfect of *sa*), before the pronoun nominative—the pronominal subject of the verb; thus,

Se ngi tanda,—full form, *ngi se ngi tanda*,—just now, already I love; *se ngi ya tanda*, already do I love, already am I loving.

b. There are two varieties of negative for this form. The first is marked by the use of the negative *nga* after the pronoun nominative, and the changing of the final vowel of the verb *a* to *i*; thus,

Se ngi nga tandi, already I do not love.

The second variety of negative is marked by the use of the negative *a* or *nga*, and the use of the auxiliary *ka* before the principal verb; thus, direct, *a ngi ka tandi*, I do not yet love; indirect, *ngi nga ka tandi*, I not yet loving, before I love, or previous to my loving.

2. *a*. In the affirmative, this form denotes action or being already clearly and decidedly commenced and likely to continue, implying also a previous absence of such action or being.

b. In the negative, it denotes that a state of action or being is not already, not yet or quite, at this moment, realized; generally implying, however, that it may be expected to be realized soon. Hence it is used where, in English, we find a secondary clause introduced by the words *before*, or *previous to*; thus,

Si ya ku hamba ni nga ka vuki, we shall go before you are up.

§ 237. v. 1. *a*. The *Indefinite*, diminutive, or occasional form, affirmative, is marked by the use of *ke* before the pronominal subject, with or without a duplicate use of the pronoun, before *ke*; and by a change of the final vowel of the verb *a* to *e*; thus,

Ke ngi tande, or *ngi ke ngi tande*, I sometimes love, or, I love occasionally.

b. There are two varieties of the negative ; thus,

The direct, *a ngi ke ngi tande*, I do not sometimes love, or, rather, I do not love at any time, or I never love :—and the indirect, *ke ngi nga tandi*, or *ngi ke ngi nga tandi*, I not loving at any time.

2. *a.* This form of the present is used to denote some indefinite point or period of time, without specifying any in particular. To give it a good translation into English is not always easy. In the past, we may render it by *once*, *on a time*, as, I once loved ; and in the future, by *sometime*, as, I shall love *sometime*,—in familiar style, I shall love *sometime or other*. So in the present potential, in English, we say, I may love *sometime*, I may love *sometime or other*. And such is the general force of *ke* in the present indicative, in Zulu ; and the phrase, *ngi ke ngi tande*, may be rendered,—at some one time or another I love, or on some occasions I love.

b. The interrogative and negative forms of this variety are much more easily and definitely rendered by *ever* and *never* ; thus,

Ni ke ni tande na ? or *ke ni tande na ?* do you ever love ? *a si ke si tande*, we never love.

c. This form of the verb has, in some cases, something of a diminutive signification, which is easily derived from the character of its auxiliary in denoting some indefinite, uncertain point or sphere of time ; since, from the idea that one loves, walks, or works only on some particular occasion, it is easily inferred that he does not love, walk, or work much.

§ 238. vi. 1. *a.* The *Correlative*, complemental, or conjunctive form is marked by the use of the auxiliary *za* and its pronoun before the pronominal subject of the principal verb ; thus,

Ngi za ngi tanda, until I see, literally, I come I see.

The auxiliary *za* takes before it, generally, the same pronoun which is nominative direct to the principal verb ; though the general indefinite pronoun *ku* is sometimes used instead ; thus, *si za si fika*, or *ku za si fika*, until we arrive.

The inflected form, the final *a* being changed, in the auxiliary, to *e*, and in the principal verb, to *ile* or *e*, is generally used, either as the present perfect tense instead of the present, or else as denoting the close succession and connection of this verb (the correlative form) to its antecedent ; thus,

Ngi ya ku hamba ngi ze ngi fike, I will walk until I have arrived, literally, I will walk and come and arrive ; *ma si sebenze si ze s' akile umuzi*, let us work till we have built the kraal.

b. The negative is marked by the use of the negative particle *nga* after the direct pronominal subject, and by changing the final *a* of the verb into *i* ; thus,

Ngi za ngi nga tandi, or *ku ze ngi nga tandi*, until I do not love.

2. *a.* As already intimated, and shown in the foregoing examples, this form of the verb is used as the complement or a correlative to some other verb which goes before; or it denotes a consequent and limit to some antecedent action or state, either expressed or implied; thus,

Lindani lapa ni ze ni m bone, wait here till ye see him, or in order that ye may see him; *na ke na ku zwa ukugula ukuba ni ze ni puze umuti na?* did you ever feel sick so as to take medicine.

b. This form might, perhaps, be regarded as consisting of two principal verbs; yet, on the whole, the former, *za*, is thought to rank most properly, in this situation, as an auxiliary or relational verb, the force of which, according to its connection, may be expressed in English by a conjunction, preposition, or adverb, as *and*, *then*, *till*, or *until*, or by the subjunctive mode with the conjunction *that*.

§ 239. II. The *Past tense* ("imperfect") represents an action or state as *going on at some past time*. Of this there are seven forms; namely, the Simple, the Progressive, the Continuate, the Definite, the Diminutive, the Correlative, and the Inceptive.

REM. 1.—Under most of these forms there may be found several different varieties, as the following paragraphs will show.

REM. 2.—In some cases, the characteristic portions of two different forms may be combined in one, so as to constitute a kind of *compound* form. This is particularly true in some of the negatives of what are called the progressive and the inceptive forms; thus, *a ngi banga ngi sa bona*, I have never since seen, literally, I have not been still seeing.

§ 240. i. 1. *a.* The *Simple* form of the past, affirmative, is marked by the use of *a* in the pronominal subject, with the simple root of the verb; thus, *nga tanda*, I loved.

REM. 1.—The characteristic of this tense—*a* in the pronoun—is probably derived from a contraction of the pronoun, (*ngi*, *si*, etc.) and of the auxiliary *ya* of the present (see § 249., 1., Rem.); thus, *ngi ya = nga*; *si ya = sa*; *u ya = wa*; *ku ya kwa*; *ba ya = ba*; *i ya = ya*. (See § 16.)

REM. 2.—The final vowel of the verb *a* is sometimes changed to *e* in this tense, especially in the idiomatic or expletive use of *buya*, *fika*, *bonanga*, *zanga*, etc.: thus, *kwa buye kwa linywa*, they planted again; *a si bonange si ya kona*, we never went there; *a ngi zange ngi kulume ngi pike*, I never spoke nor contradicted. But this use is not common, though sometimes heard from good speakers. Neither is it to be encouraged by imitation:—better, *kwa buya*,—*a si bonanga*,—*a ngi zanga*, etc. (See § 244., 1., *b.*)

b. The negative, first variety, is marked by the use of the negative particle *a* before the pronoun nominative; thus, *a nga tanda*, I did not love.

A second variety of negative is formed from the simple affirmative, present, by suffixing the negative *nga* to the verb, and using the negative *a* before the pronoun nominative, for the direct, and by using the negative *nga* after the pronoun, for the indirect; thus,

A ngi tandanga, I did not love; *ngi nga tandanga*, (that) I did not love, or, I not loving.

REM. 1.—The pronoun *a*, third person plural, second class, and *wa*, second person singular, are sometimes hardened by *k*; thus, *amadoda a ka hamba*, the men did not go; *a wa tanda*, or *a kwa tanda*, thou didst not love. The pronoun *u*, third person singular, is changed to *a*, and hardened by *k*; thus, *a ka tanda*, he did not love. In the second variety, the pronoun *u*, second person singular, is sometimes hardened by *k* or *w*; thus, *a ka tandanga* or *a wa tandanga*, thou didst not love; so *i* is sometimes hardened by *y*; thus, *a yi tandanga*. (See § 16.)

REM. 2.—The irregular verbs, *uku ti* and *ukwazi*, change *i* to *a*, in suffixing the negative *nga*; and *uku tyo* changes *a* of the suffix negative into *o*; thus, *a ngi tanga*, I did not mean; *a ng' azonga*, I did not know; *a ngi tyonga*, I did not say.

2. *a*. The simple form of the past is used to represent an action as taking place at some undefined, completely past time; as,

Nga bona umuntu, I saw a person; *sa funa umsebenzi*, we sought work.

b. The indefinite character of the past tense renders it particularly appropriate in the narration of past events; and hence it might be called the *historic* tense; thus,

Sa puma lapa, sa lala Emngeni, sa vuka kona, sa fika Embilo, sa linda abanye; we left this place, slept at the Umngeni, rose there, reached the Umbilo, waited for others.

c. This tense is also used idiomatically, in cases of impending danger or difficulty; thus,

Wa fa! wa fa! you are dead! dead! *i. e.*, you are in danger of being killed.—as one said to another, over whom a wagon was about to pass: *yek' izembe, wa zilimaza*, let the hatchet alone, you wounded yourself, *i. e.*, lest you wound yourself: *sukani, na fa! na fa! na wela emgodini!* get away, lest you die, die, lest you fall into a pit.

§ 241. ii. 1. *a*. The *Progressive* form of the past, affirmative, first variety, is marked by the use of the auxiliary *ba*, and its pronoun in the past or *-a* form, before the simple form of the present; thus,

Nga ba ngi tanda, contracted, *nga ngi tanda*, I was loving, literally, I was I love, or I was I loving.

The second variety is marked by the use of *be*, the inflected form of *ba*, and its pronoun, before the simple form of the present; thus,

Ngi be ngi tanda, contracted, *be ngi tanda*, I was loving, literally, I was I love or loving.

The third variety is marked by the auxiliary *be*, with its pronoun in the past or *-a* form, before the simple present; thus,

Nga be ngi tanda, contracted, *nga ngi tanda*, I was loving, I used to love, or I was accustomed to love.

REM. 1.—The pronoun *u*, third person singular, before the principal verb, in these forms, usually changes to *e*; *ba*, third person plural, to *be*; and *a* to *e*; thus, *wa be e tanda*, he was loving; *ba be be tanda*, they were loving.

REM. 2.—Contractions often occur between some of the pronouns and auxiliaries in these forms : as, 'u bu tanda,' from 'u be u tanda,' thou wast loving ; 'wa be tanda,' from 'wa be e tanda,' he was loving ; 'i bi tanda,' from 'i be i tanda,' it was loving.

b. The negative, first variety, of these forms, is marked by the use of the negative particle *nga* before the principal verb, the final *a* of the verb changing to *i*,—the indirect negative of the simple present, with the auxiliaries of the past ; thus,

'Nga ba ngi nga tandi,' contracted, 'nga ngi nga tandi,' I was not loving ; 'si be si nga tandi,' contracted, 'be si nga tandi,' we were not loving ; 'sa be si nga tandi,' contracted, 'sa si nga tandi,' we were not loving, or accustomed to love.

A second variety of the negative puts the negative particles with the auxiliaries ; thus, 'a ngi banga ngi tanda ;' 'ngi nga banga ngi tanda ;' 'a nga be ngi tanda.'

REM.—This second variety of the negative seldom occurs, except in a combination of the progressive and continue forms : thus, direct, 'a ngi banga ngi sa tanda,' I never loved again :—indirect, 'ngi nga banga ngi sa tanda,' (that) I never loved again.

2. These various progressive forms represent the state of action or being as unfinished at a certain specified time past ; or they represent that state as present and continuing in some indefinite period of past time. See the foregoing examples.

REM.—According to formation, the second variety of negative belongs, as above, to the progressive form ; but according to its import, it belongs rather under the fifth, the indefinite form. (See § 241., 1., b.)

§ 242. iii. 1. a. The *Continue* form of the past, affirmative, is marked by the use of the auxiliary *sa* after the pronoun of the simple form ; thus, *nga sa tanda*, I still loved.

A second variety of this form, or rather a combination of this and the progressive form, is marked by the use of *sa* after the direct pronominal subject in the several progressive forms of the past (§ 141., 1.) ; thus,

'Nga be ngi sa tanda ;' 'ngi be ngi sa tanda,' contracted, 'be ngi sa tanda,' or 'nga be sa tanda,' or 'ngi be sa tanda,'—I was still loving.

b. The negative of this form, first variety, is marked by the use of the negative *a* before the affirmative form ; thus,

'A nga sa tanda,' I did not still love.

The negatives of the second variety are the same as in the several negative varieties of the progressive form, with the use of *sa* before the principal verb ; thus, 'nga be ngi nga sa tandi ;' 'ngi be ngi nga sa tandi ;' 'be ngi nga sa tandi ;' 'a ngi banga ngi sa tanda ;' 'ngi nga banga ngi sa tanda ;' 'a nga be ngi sa tanda ;' 'ka nga be ngi nga sa tandi.'

2. The use and import of this form of the past may be easily gathered from remarks upon the continue form of the present tense, together with remarks upon the simple and pro-

gressive forms of the past tense, and from the examples given above, without any thing further in this connection. (See §§ 235., 240., 241.)

§ 243. iv. 1. The *Definite* form of the past is marked by the use of *se*, with or without its pronoun, after the auxiliary *ba* or *be* of the progressive past; thus,

Affirmative. 'nga be ngi se ngi tanda,' contracted, 'be ngi se ngi tanda,' or 'nga be se ngi tanda,' I was evidently loving, or I was already loving.

Negative. 'nga be ngi se ngi nga tandi,' I was not evidently loving.

A second variety of negative for this form is marked by the use of the negative *nga*, with the auxiliary *ka* and its pronoun, after the auxiliary *ba* or *be* of the progressive form, changing the final vowel of the verb *a* to *i*; thus, 'ngi be ngi nga ka tandi,' contracted, 'be ngi nga ka tandi,' I was not yet loving.

2. The import of this form is sufficiently indicated by remarks on the definite present, and progressive past, together with the examples above given. (See §§ 236., 241.)

§ 244. v. 1. *a*. The *Indefinite* or occasional form of the past, affirmative, is marked by the use of the auxiliary *ka*, or *ke*, with its pronoun in the *-a* form, before the simple form of the past; thus,

'Nga ka nga tanda,' or 'nga ke nga tanda,' I did once love; 'na ke na tanda na?' did you ever love?

b. (1.) The negative is usually marked by the use of the auxiliary *za* in its several negative forms, direct and indirect, with the principal verb in the inflected form, *a* final being changed to *e*; thus,

Direct, 'a si zanga si tande,' we never loved;—indirect, 'si nga zanga si tande,' (that) we never loved.

(2.) Sometimes the auxiliary *ba* is used instead of *za*, especially in connection with the continue form; as,

'A ngi banga ngi tanda,' or 'a ngi banga ngi sa tanda.' (See § 241., 1., *b*., also 2., Rem.)

(3.) Sometimes the auxiliary *ka* or *ke* may be heard in this kind of negative; thus,

'A sa kanga sa tanda,' once we did not love;—indirect, 'si nga kanga sa tanda;' or again, 'sa ka si nga tandanga;' so also, 'sa ke si nga tandanga,'—we never loved.

(4.) Sometimes a negative of this kind is formed by the use of *bona* as an auxiliary; thus,

'Ya ti a ba bonanga be bona umlungukazi,' he said they never saw a white woman; 'uma ku nga bonanga ku bonwa umuntu le 'mizi,' now suppose nobody had ever seen these cities.

2. The import of this form has been stated, in substance, in the remarks upon the indefinite of the present, and on the sim-

ple form of the past, and sufficiently illustrated in the foregoing examples. (See §§ 237., 240.)

§ 245. vi. 1. *a.* The *Correlative* form of the past, affirmative, is marked by the use of the auxiliary *za*, or *ze*, with its pronoun in the *-a* form, before the simple form of the past; thus,

'Nga za nga tanda,' and, then, until, or at last, I loved; 'sa ze sa sondela,' then we drew near.

b. The negative is marked by the use of these same auxiliary forms before the negatives of the simple, past; thus,

Direct, 'sa za a sa tanda,' until we did not love;—indirect, 'sa za si nga tandanga,' until we not loving.

2. The import of this form of the past differs from the correlative of the present only in point of time.

3. There is a second variety of the correlative, past, which is marked by the use of the auxiliary *ye* (inflected form of *ya*) with its pronoun in the *-a* form, before the simple form of the present; thus,

Affirmative, 'nga ye ngi tanda,' contracted, 'nga ngi tanda,' and, or then I loved, or I did love;—negative, 'nga ye ngi nga tandi,' contracted, 'nga ngi nga tandi,' and, or then I loved not, or I did not love; 'sa ye si nga tandi,' contracted, 'sa si nga tandi,' then we did not love.

4. This second variety of the correlative, like that which is marked by the auxiliary *za*, has something of a complementary force, and may be rendered sometimes by *till* or *until*. Its more proper and usual import, however, is rather that of mere sequence, which is best rendered by *and*, *then*, and *then*; thus,

'Sa vuka sa ye si hamba,' or 'sa si hamba,' we rose up and went; 'sa geza emfuleni sa si buya,' we bathed in the river and then returned.

§ 246. vii. 1. *a.* The *Inceptive*, contingent, or predicative form of the past, affirmative, is marked by the use of the auxiliary *be* with or without its pronoun, before the simple form of the future tense (see § 248., 1., *a.*); thus,

'Ngi be ngi ya ku tanda,' contracted, 'be ngi ya ku tanda,' I was about to love, I would or might love or have loved.—literally, I was going to love.

REM.—Sometimes the pronoun before the auxiliary *be* takes the *-a* form, the sign of the past: thus, 'nga be ngi ya ku tanda;' 'sa be si ya ku tanda,' contracted, 'sa si ya ku tanda.'

The negative is marked by the same auxiliary before the indirect negative of the future (see § 248., 1., *b.*); thus,

'Ngi be ngi nga yi ku tanda,' contracted, 'be ngi nga yi ku tanda,' I was not about to love, or I would or might not love, or have loved.

b. A second variety of the inceptive, past, is marked by the use of the same auxiliary (*be* or *ba*) before the simple form of the future, second variety, inceptive (see § 248., 3., 4.); thus,

Affirmative, 'ngi be ngi za ku tanda,' or 'nga be ngi za ku tanda,' contracted, 'be ngi za ku tanda,' or 'nga ngi za ku tanda,'—I was about to love, or I was coming to love.

Negative, 'ngi be ngi nge za ku tanda,' 'ngi be ngi nge zi ku tanda,' or 'nga be ngi nge zi ku tanda,' contracted, 'be ngi nge z' uku tanda,' or 'nga ngi nge z' uku tanda,'—I was not about to love.

c. A third variety of this form is marked by the use of the auxiliary *ye* with its pronoun in the *-a* form, before the simple form of the future; thus,

'Nga ye ngi ya ku tanda,' contracted, 'nga ngi ya ku tanda,'—I was going to love, I would have loved.

d. Still another variety of the past inceptive form is derived from the use of the continue future (§ 250.) instead of the simple, with the above named introductory auxiliaries, *ba*, *be*, or *ye*; thus,

Affirmative, 'nga be ngi sa ya ku tanda,' I was about still to love:—negative, 'nga be ngi nga sa yi ku tanda.'

2. The several varieties of this form of the past are used to express a past readiness or intention to do or be something which was then future, had an opportunity been given, or no obstacle been interposed. Hence, this form often answers to the English potential and subjunctive forms in *might*, *could*, *would*, *should*; and it is often accompanied by another proposition of a subordinate character, with a verb in the explanatory indicative, or else in the subjunctive mode; thus, '

'Be ngi nge zi ku tanda, uma nga be ngi za ku hamba ngedwa: se ngi vuma, ngokuba si za ku hamba nomunye, si hambe si pumuzana isizungu,' I should not be willing, if I were to go alone: however, I consent, because we are to go with another, relieving each other of loneliness as we go.

REM. 1.—Though both its usual import and the leading auxiliaries of this form, *nga ye*, *nga be*, *ngi be*, put it most properly in the past tense, yet its general connection, particularly with the subordinate proposition, gives it the signification, sometimes of the past perfect, sometimes of the present, and sometimes of the future. Thus, the verbs in the sentence,—'uma u bu nga yi bonanga inkomo, i be i ya ku baleka i ye ekaya,' are both most properly rendered in the past perfect; thus, if you had not seen the cow, she would have run away and gone home: while the verbs in the sentence,—'be ngi za ku hamba ukuba ba fika ngi se kona,' may be rendered in the past or present, according to its connection; and the verbs in the sentence,—'sa be si za ku hamba uma ni za ku hamba,' might be rendered in the future.

REM. 2.—The contingent import of this form of the past, embodying a certain fact, generally upon some condition, with liberty of reference to almost any time, present, past, or future, makes the use of its several varieties very common and important.

§ 247. III. The *Future tense* denotes future time; and of this there are seven forms; namely, the Simple, the Emphatic, the Continue, the Definite, the Indefinite, the Correlative, and the Progressive. Of some of these forms there are several varieties.

§ 248. i. 1. *a*. The *Simple* form of the future, first variety, affirmative, is marked by the use of the auxiliary *ya* with the infinitive of the principal verb, the initial *u* of the infinitive sign (*uk'u*) being elided; thus,

'Ngi ya ku tanda,' I shall love, literally, I go to love.

b. The negative is formed by changing the final vowel of the auxiliary *a* to *i*, and using the negative *a* before the pronoun nominative, for direct negation; and the negative *nga* after the pronoun nominative, for indirect or accessory negation; thus,

'A ngi yi ku tanda,' I shall not love; 'ngi nga yi ku tanda,' (that) I shall not love.

2. This variety of the future simply predicts, or represents an action or state which is yet to come; as in the above examples.

3. *a*. A second variety of the simple future, affirmative, is marked by the use of the auxiliary *za* with the contracted infinitive of the principal verb; thus,

'Ngi za ku tanda,' I shall love, or I am going to love, or I am about to love, literally, I come to love.

b. The negative, direct, of this variety, is formed by the use of the negative *a* before the pronoun nominative; thus,

'A ngi za ku tanda;'—the indirect, by the use of *nga* after the pronoun nominative, *a* of *nga* usually changing to *e* before the auxiliary *za*; thus, 'ngi nge za ku tanda.'

REM.—The *a* of *za*, in the negative of this variety, often changes to *i* (*=zi*), the same as *a* in *ya*, first variety, (*=yi*); thus, 'a ngi zi ku tanda,' 'ngi nge zi ku tanda;' or, what is more common, the *a* (or *i*), in *za* (*zi*), may be elided, and the *u* restored in the *ku* (*=uku*) giving the principal verb the full infinitive form; thus, 'a ngi z' uku tanda,' or 'a ngi zu ku tanda;' 'ngi nge z' uku tanda,' or 'ngi nge zu ku tanda.'

4. This second variety of the simple future is sometimes used in much the same manner as the first. It has generally, however, more of an inceptive force, denoting the commencement of an action or state, or an intention to commence without delay; thus,

'Ngi za ku hamba,' I am about to go,' literally, I come to go, =I shall go at once.

REM.—While the true import of this variety, taking the whole phrase or form together, gives it a future character, and limits the verb *za* to the rank of an auxiliary, a rigid analysis (as in § 248., b., Rem.) might insist upon giving to *za* the rank of a notional verb, in the present tense, and consider the second verb as an infinitive. (See §§ 238., 2., b.: 207., Rem. 1.; 227., 1.)

§ 249. ii. 1. *a*. The *Emphatic* form of the future, affirmative, is marked by the use of *o* in the pronoun nominative, with the simple root of the verb. This *o* occupies the same place in the pronoun here, that *a* does in the simple past (see § 240., 1.),—taking the place of *i* or of *a* in those pronouns which end in these letters; being suffixed to those which consist of *i* or *u*, or end in *u*, these vowels *i* or *u* passing over into their cognate consonants; and taking the place of the pronoun *a*, third person, second class, plural; thus,

'Ngo tanda,' I will love; 'no tanda,' ye shall love.

REM.—This form of the future is evidently derived from the simple, full form—'ngi ya ku tanda'—by a repeated contraction, or an elision and composition of its pronoun and auxiliaries. For example, taking the second, or inceptive variety of the simple future, 'ngi za ku tanda,' dropping *k* and uniting *a-u* = *o*, we have 'ngi zo tanda'—a form still in frequent use; and from this, by dropping *z*, eliding *i* in *ngi*, and uniting *o* with the pronoun, we have 'ngo tanda.'

In the same manner, by dropping *y* and *k*, and joining *a-u* (= *o*) with the pronoun *ngi* (= *ngo*, from the full, simple form, 'ngi ya ku tanda,' we have the contracted, emphatic form 'ngo tanda;'—just as we have the contracted form 'ngi so tanda,' from 'ngi sa ya ku tanda.' A contraction of similar extent occurs in the word 'umuntwana,' where, by dropping *un* and *w*, and eliding *na*, we have *umta*; and in like manner, from 'umuntwana wake,' we have the abridged form—'umtan'ake.'

b. The negative of this form is the same as that of the simple, first variety; thus,

A ngi yi ku tanda;—indirect, *ngi nga yi ku tanda*.

REM.—According to analogy, the negative of this form would be obtained by using the negative *a* before the affirmative; thus, *a ngo tanda*, etc.; but these forms, *a ngo tanda*, *a so tanda*, etc., are often used as imperative affirmatives, the *a* being a sign of the imperative *ma*; thus, *ma ngo tanda*, contracted, *a ngo tanda*, let me in future love. Hence, the use of this form—*a ngo tanda* as a negative, is seldom or never heard in Isizulu, except in the auxiliary *za* or *ze*; as, *a kwo ze ku be ngunapakade*, it shall not be forever.

2. *a*. This form of the future is sometimes used, like the simple, in a predictive sense. But its more frequent use and import are, to denote a determination, a promise, or a command; for which purpose it is well fitted by the brevity of its form.

Hence it corresponds to the imperative or promissive use of *will* in the first person, and *shall* in the second and third, in the English future; thus, *ngo tanda*, I will love; *no tanda*, ye shall love; *bo tanda*, they shall love;—while the full or simple form, as, *ngi (ni or ba) ya ku tanda*, corresponds to the predictive use of *shall* in the first person, English, and to *will* in the second and third persons; thus, *ngi ya ku tanda*, I shall love; *ngo tanda*, I will love; *ni ya ku tanda*, ye will love; *no tanda*, ye shall love.

REM.—To give this form of the future more of the imperative sense the imperative sign *ma*, or simply *a*, may be used; as *zonke izincwadi a zo tunyelwa*, let all the letters be sent.

b. This form is also used in connection with the simple, sometimes adversatively, and sometimes for the sake of variety of expression ; as,

A ngi yi ku muka, ngo sala, I shall not depart, I will remain ; *a ngi yi ku fa, ngo pila*, I shall not die, but recover ; *ngi ya ku ya, ngo tenga*, I shall go and purchase.

§ 250. iii. 1. The *Continue* form of the future is derived from the simple forms of the same, by the use of *sa* before the auxiliaries *ya* or *za* of the simple, the *a* of *sa* changing to *e* before *za* ; thus,

Affirmative, *ngi sa ya ku tanda*, I yet or still shall love, literally, I am still going to love ; *ngi se za ku tanda*, I am still about to love.

Negative, direct, *a ngi sa yi ku tanda*, I am not still going to love, or I shall love no more ;—indirect, *ngi nga sa yi ku tanda*, (that) I am not still going to love.

REM. 1.—Sometimes these forms are greatly abridged (see § 16., and § 249., 1., a., Rem.), *ngi sa ya ku tanda* being contracted into *ngi so tanda* ; and, *a ngi sa yi ku tanda*, into *a ngi so tanda*. These short forms are not, however, very common, except in strong idiomatic, negative expressions, such as, *a ngi so ze ngi tande*, I will never love ; *a ka so ze a bone ukupila*, he shall never see life.

REM. 2.—We sometimes meet with a kind of compound or reduplicated variety of this form, especially in the negative, as in the following examples,—*a ngi so ze* (or *za*) *nga tanda*, full form, *a ngi sa yi ku za ngi sa tanda*, I will never love more, literally, I am not still going to come and still love ; *uma si kutele a si so ze sa fa yindingo*, if we are industrious we shall never again, or still, die of want. (See § 235., 2., Rem. 2.)

2. The general import of the *continue* future is sufficiently indicated by the foregoing examples, and by remarks upon the same form in the present tense, and upon the simple form of the future. (See §§ 235., 248.)

§ 251. iv. 1. The *Definite* form of the future, affirmative, is marked by the use of the auxiliary *se*, with or without its pronoun, before the simple form of the future ; thus,

Se ngi ya ku tanda, full form, *ngi se ngi ya ku tanda*, evidently I shall love, or I am just a going to love ; *se ngi za ku fa*, I am just ready to die, or I am at the point of death.

2. The negatives for this form are the same as those of the last, the *continue* ; as, *a ngi sa yi ku tanda* ; *a ngi so ze ngi tande* ; *a ngi so ze nga tanda* ;—indirect, *ngi nga so za nga tanda*.

§ 252. v. 1. The *Indefinite* or occasional form of the future is marked by the use of the auxiliary *ke* in the future, before the principal verb and its pronoun, the final vowel of the principal verb *a* being changed to *e* ; thus,

Affirmative, *ngi ya ku ke ngi tande*, I shall sometime love.

Negative, direct, *a ngi yi ku ke ngi tande*, I shall not sometime love ;—indirect, *ngi nga yi ku ke ngi tande*, (that) I shall not sometime love

2. The remarks upon the indefinite of the present, together with the above examples, are a sufficient illustration of the import of this form in the future.

REM.—The import of this form, and that of the continue, renders a combination of the two both easy and not uncommon; thus, *ngi sa ya ku ke ngi tande*, I shall yet love sometime; *a ngi sa yi ku ke ngi tande*, I shall not yet love at any time.

§ 253. vi. 1. The *Correlative* form of the future is marked by the use of *ze*, and its pronoun, before the simple form of the future; thus,

Ngì ze ngi ya ku tanda, until I shall love;—negative, *ngi ze ngi nga yi ku tanda*, until I shall not love.

REM.—The verb *za* may be used in the simple future form, followed by the principal verb inflected in *e*, and its pronoun; thus, affirmative, *ngi ya ku za ngi tande*, or *ngo za ngi tande*, and or until I shall love;—negative, *a ngi yi ku za ngi tande*, and or until I shall not love.

2. The present form of the correlative, as, *ngi za ngi tanda*, or, more frequently, the present perfect, *ngi ze ngi tande*, is often used instead of the above proper future forms,—the mind being carried forward to the time of the event to happen, so as to regard it as present; as is often done in English, where the words *till*, *when*, *as soon as*, are used. Hence, the import of the above forms of the future does not differ essentially from that of the present.

§ 254. vii. 1. *a*. The *Progressive* form of the future is marked by the use of the auxiliary *ba* in the simple future, followed by the simple present of the principal verb; thus,

Affirmative, *ngi ya ku ba ngi tanda*, I shall be loving.

Negative, direct, *a ngi yi ku ba ngi tanda*;—indirect, *ngi nga yi ku ba ngi tanda*.

b. A second variety of this form is marked by the use of the auxiliary *ba* in the continue future, together with the principal verb in the simple present; thus,

Ngì sa ya ku ba ngi tanda;—negative, *a ngi sa yi ku ba ngi tanda*.

c. A third variety employs both the auxiliary *ba* and the principal verb in the continue form; thus,

Si sa ya ku ba si sa tanda, we shall still be still loving;—negative, *a si sa yi ku ba si sa tanda*, we shall not still be still loving; or *si sa ya ku ba si nga sa tandi*, we shall still be not still loving.

2. The import of this form is sufficiently indicated by remarks upon the progressive of the past (§ 241., 2.), and upon the continue of the present (§ 235., 2.), together with the examples given above.

§ 255. IV. 1. The *Present Perfect tense* represents an action or state as past and *complete at the present time*.

REM.—This tense, in the Zulu, unlike the same in English, may be used with words which specify some particular past time, as well as with those which specify the present; thus, *ngi tandile izolo*, I (have) loved yesterday. In this respect, the Zulu language has a parallel in the French and German, in both of which languages the auxiliaries corresponding to the English *have*, in the present perfect, are sometimes correctly used with specified past time: thus, *Je l'ai vu hier* is good French, just as *ngi m bonile izolo* is good Zulu; though, *I have seen him yesterday* would not be good English. So, in German, we may have *Er hat ihn gestern gelobt*, he (has) praised him yesterday; or, *ich habe ihn gestern gesehen*, = *ngi m bonile izolo*, which we must render into English by saying, (not, *I have seen*, but,) *I saw him yesterday*.

2. Of this tense there are five forms,—the Simple, the Continuate, the Definite, the Indefinite, and the Correlative.

§ 256. i. 1. *a*. The *Simple* form of the present perfect is marked by the inflection of the verb,—the final *a* being changed into *ile*, and sometimes contracted into *e*: thus,

Ngi tandile, contracted, *ngi tande*, I have loved, or I loved.

REM. 1.—Verbs ending in *ala* generally change this into *ele* in forming the present perfect; thus, *ngi bulele*, I have killed, from *bulala*. So, *cwele* from *cwala*, *lele* from *lala*, *sele* from *sala*, *zele* from *zala*, *twele* from *tuala*, *bonakele* from *bonakala*, *nyukamele* from *nyukamala*. But *hlala*, sit, generally makes *hlezi*, rarely *hlalile*; *dhlala*, play, makes *dhlalile*.

REM. 2.—Verbs ending in *ana* generally change this into *ene* in forming the present perfect; thus, *si hlangene*, we have met together, from *hlangana*; so *tandene* from *tandana*, *pambene* from *pambana*; but *fumene* or *fumanile* from *fumana*.

REM. 3.—Many verbs in *ata* make the present perfect in *ete*; as, *pete* from *pata*, *ambete* from *ambata*, *fumbete* from *fumbata*; but *tabete* or *tabatile* from *tabata*, *tete* or *tatile* from *tata*.

REM. 4.—Some verbs form the present perfect by changing final *a* into *i*; or perhaps we should say, from an abridgment of the full and regular form by cutting off *le* from *ile*; thus, *ngi suti*, I have satisfied my appetite, or I am sated, from *suta* (or *sutile*), be full or sated. So, *mi* from *ma*, *miti* from *mita*, *hluti* from *hluta*.

REM. 5.—The verb *tyo* makes the present perfect in *tyilo*; *hlala*, sit, makes *hlezi*, rarely *hlalile*.

b. The negative, direct, is marked by the use of the negative *a*, before the pronoun nominative; thus,

'A *ngi tandile*,' I have not loved;—indirect, by the use of *nga*, after the pronoun nominative; thus, '*ngi nga tandile*,' (that) I have not loved, or I not having loved.

REM.—The second variety of the negative for the past tense, simple form, constitutes a second variety also for the present perfect: thus, direct, '*a ngi tandanga*,' I loved not, or I have not loved;—indirect, '*ngi nga tandanga*,' (that) I loved not, or have not loved.

2. This form of the verb represents the being, action, or passion, as having taken place at a previous time, but as connected also with the present. (See § 255., 1., Rem.).

REM.—*a.* This form of the present perfect has the force of the simple present, in some intransitive verbs, especially such as denote the state, property or quality of a person or thing: as. 'ku lungile,' it is right; 'u lele,' he is asleep; 'ngi mi,' I am standing; 'si lambile,' we are hungry.

b. The subjective species of verbs (§ 194.) is often used in this way; thus, 'i sabekile,' it is fearful; 'i tandekile,' it is lovely.

§ 257. 1. The other forms, as the *Continue*, *Definite*, etc., are marked by the same auxiliaries, as *sa*, *se*, etc., which mark the corresponding forms in the other tenses, the principal verb in the present perfect always taking the inflected form *ile* or *e*, as in the simple of the present perfect.

2. The import of these other forms may be learned from the corresponding forms in the other tenses,—the present, past, and future,—as already given, and from the above remarks on the import of the present perfect; also from the examples of the several different forms of this tense, as given in the following paragraphs:—

§ 258. ii. The *Continue* form of the present perfect;

Aff. Ngi sa tandile. I have still loved.

Neg. A ngi sa tandile, or tandanga.

Neg. Ngi nga sa tandile, or tandanga.

§ 259. iii. The *Definite* form of the present perfect;

Aff. Se ngi tandile, or tande. I have just loved.

Neg. As in the *Continue* form, above.

§ 260. iv. The *Indefinite* form of the present perfect;

Aff. Ngi ke ngi tandile. I have once loved.

Neg. A ngi ke ngi tandile, I have never loved.

§ 261. v. The *Correlative* form of the present perfect;

Aff. Ngi ze ngi tandile, and, or until I have loved.

Neg. Ngi ze ngi nga tandile, until I did not love.

Second variety,

Aff. Nga ye ngi tandile, and I have loved, or then I loved.

Neg. Nga ye ngi nga tandile, contracted, nga ngi nga tande.

§ 262. V. The *Past Perfect tense* ("pluperfect") denotes past time, that precedes some other past time, to which it refers. Of this there are six forms; namely, the Simple, the Continue, the Definite, the Indefinite, the Correlative, and the Inceptive.

§ 263. 1. The first variety of each of these forms, except the correlative and inceptive, is derived from the corresponding form of the present perfect, by using before it the auxiliary *be* and its pronoun; thus,

Present perfect, 'ngi tandile,' I have loved;—past perfect, 'ngi be ngi tandile,' I had loved, literally, I was I have loved.

2. The first variety of the correlative employs the auxiliary *be* and its pronoun, after the auxiliary *ze*; though the second variety puts it before the other auxiliaries, as in most of the other forms of this tense. (See § 269.)

3. The inceptive is derived from the simple of the future perfect, by using before it the auxiliary *be*, with or without its pronoun. (See § 270.)

§ 264. The general import of the several forms of the past perfect, may be learned from what has been said upon the corresponding forms in the preceding tenses, together with the definition of this tense as already given, and from the examples which follow. (See §§ 265–270.)

REM. 1.—The past perfect forms have the significance of the present perfect, in all those verbs whose present perfect forms have a present signification: thus, *ngi be ngi mi*, contracted, *be ngi mi*, I was or have been standing; *ngi be ngi lumbile*, I was or have been hungry.

REM. 2.—Other verbs, as well as those signifying some state or attribute of an object, are sometimes used in a past perfect form with a present perfect import,—this import, in such cases, being of a progressive character; thus, *ngi be ngi bonile*, contracted, *be ngi bonile*, I had seen,—literally, I was I have seen; and hence, according to the connection, either, I had seen, or I have been seeing.

REM. 3.—Where the past perfect form has the force of the present perfect, the past perfect import may be given, by using before it the auxiliary *ye* with its pronoun in the *-a* form,—the auxiliaries of the third variety of the correlative, past perfect; thus, *nga ye ngi be ngi mi*, I had stood, or I had been standing; *nga ye ngi be ngi lumbile*, I had hungered, or I had been hungry.

The following are examples of the principal forms and varieties of the Past Perfect Tense:—

§ 265. i. The *Simple* form,

Aff. (Ngi) be ngi tandile, I had loved.

Neg. (Ngi) be ngi nga tandile.

§ 266. ii. The *Continue* form,

Aff. (Ngi) be ngi sa tandile, I had still loved.

Neg. (Ngi) be ngi nga sa tandile.

§ 267. iii. The *Definite* form,

Aff. Ngi be se ngi tandile, I had evidently loved.

Neg. Ngi be ngi nga sa tandile.

Second variety,

Aff. Nga be ngi se ngi tandile, I had already loved.

Neg. Se nga be ngi nga tandile.

Third variety,

Aff. Se ngi be ngi tandile, already had I loved.

Neg. Se ngi be ngi nga tandile.

§ 268. iv. The *Indefinite* form,

Aff. (Ngi) be ngi ke ngi tandile, I had once loved.

Neg. (Ngi) be ngi ke ngi nga tandile.

Neg. Nga be ngi nga zanga ngi tande.

§ 269. v. The *Correlative* form,

Aff. Ngi ze ngi be ngi tandile, until I had loved.

Neg. Ngi ze ngi be ngi nga tandile.

Second variety,

Aff. Ngi be ngi ze ngi tandile, I had then loved.

Neg. Ngi be ngi ze ngi nga tandile.

Third variety,

Aff. Nga (ye) ngi ba ngi tandile, and, or then I had loved.

Neg. Nga (ye) ngi be ngi nga tandile.

§ 270. vi. The *Inceptive* form,

Aff. (Ngi) be ngi ya ku ba ngi tandile, I was about to have loved, or I would, should, or might have loved.

Neg. (Ngi) be ngi ya ku ba ngi nga tandile.

Neg. (Ngi) be ngi nga yi ku ba ngi tandile.

REM.—Parentheses () in the above examples signify that the part enclosed may be omitted. Using the part enclosed gives the full form; omitting it, the contracted; thus, *ngi be ngi tandile*, contracted, *be ngi tandile*. So in other places.

§ 271. VI. The *Future Perfect tense* ("second future") denotes future time, that precedes some other future time, to which it refers. Of this there are six forms; namely, the Simple, the Emphatic, the Continuate, the Definite, the Indefinite, and the Correlative.

§ 272. 1. These forms are derived from the corresponding forms of the future, by substituting the auxiliary *ba* in place of the principal verb of the future, and subjoining the simple present perfect of the principal verb. See examples given below.

2. The import of the several forms of the future perfect, may be learned from the definition of this tense as already given, and from corresponding forms in the foregoing—present, past, and future—tenses, and also from the following—

Examples of the Future Perfect Tense:—

§ 273. i. The *Simple* form,

Aff. Ngi ya ku ba ngi tandile, I shall have loved.

Neg. A ngi yi ku ba ngi tandile.

Neg. Ngi nga yi ku ba ngi tandile.

Second variety,

Aff. Ngi za ku ba ngi tandile, I am about to have loved.

Neg. A ngi z' uku ba ngi tandile.

§ 274. ii. The *Emphatic* form,

Aff. Ngo ba ngi tandile, I will have loved.

Neg. As in the simple form, above.

§ 275. iii. The *Continuate* form,

Aff. Ngi sa ya ku ba ngi tandile, I shall yet have loved.

Neg. A ngi sa yi ku ba ngi tandile.

Second variety,

Aff. Ngi se za ku ba ngi tandile, I am yet about to have loved.

Neg. A ngi se za ku ba ngi tandile.

§ 276. iv. The *Definite* form,

Aff. Se ngi ya ku ba ngi tandile, already I shall have loved.

Neg. A ngi sa yi ku ba ngi tandile.

§ 277. v. The *Indefinite* form,

Aff. Ngi ya ku ke ngi be ngi tandile, I shall sometime have loved.

Neg. A ngi yi ku ke ngi be ngi tandile.

§ 278. vi. The *Correlative* form,

Aff. Ngi ze ngi ya ku ba ngi tandile, until I shall have loved.

Neg. Ngi ze ngi nga yi ku ba ngi tandile.

§ 279. GENERAL REMARKS UPON THE FOREGOING TENSES.—

1. The foregoing are the principal forms of the several tenses of the indicative mode. They do not profess to include a specimen of every possible form, whether full or contracted, with which we may meet; but they are deemed sufficient, together with the remarks with which they are accompanied, to show the proper structure and import, not only of those which are given, but of any others which may be required or ever occur in the indicative mode.

2. *a.* As before remarked, sometimes the characteristic parts of two, or more, of some of the foregoing forms, in any given tense, may be combined, so as to form a compound, the force of which may be a modification of the two values combined; thus,

In the last,—the future perfect tense,—the continuant, *ngi sa ya ku ba ngi tandile*, I shall yet have loved, and the indefinite, *ngi ya ku ke ngi be ngi tandile*, I shall at some time have loved,—may be united so as to form the compound, *ngi sa ya ku ke ngi be ngi tandile*, signifying, I shall yet on some occasion have loved.

b. Another, a *progressive* form, might have been added also in the last,—the future perfect; thus,

Ngi ya ku ba ngi be ngi tandile, I shall have been loving.

And in the correlative form, another variety might have been given; thus, *nga ye ngi ya ku ba ngi tandile*, and, or then I shall have loved.

c. So in the past perfect tense, a correlative inceptive compound might be given; thus,

Nga ye ngi be ngi ya ku ba ngi tandile, and then I was about to have loved, or I might, could, or should have loved.

And in the past tense, an inceptive progressive compound may be used; thus, *ngi be ngi ya ku ba ngi tanda*, I was about to be loving, or I should or would be loving.

3. The last two tenses,—the past perfect and the future perfect,—and many of the forms in the other tenses,—in fact all the forms in which two or more auxiliaries are used, might be called compound or augmented forms; but a classification and nomenclature of this kind have not been deemed expedient.

B. TENSES OF THE POTENTIAL MODE.

§ 280. The Tenses in the Potential Mode are the same in number and name as in the indicative,—the Present, the Past, the Future; the Present Perfect, the Past Perfect, and the Future Perfect. But the line of distinction between the tenses of the potential is much more vague and obscure than it is in the indicative. Thus, the different forms of the present potential are often used in reference to the past and future; while those of the past refer as often to the present perfect and past perfect, as to the mere past. Hence, as the future perfect is seldom required, we rarely meet with any but the present and past forms of the potential mode; though those which are given in the future, the present perfect, past perfect, and future perfect, are sometimes used.

§ 281. To the tenses of the potential mode belong nearly the same kinds and varieties of form, as to the tenses of the indicative. The forms of the potential differ from those of the indicative, chiefly in the use of the potential auxiliary *nga* and its pronoun. This mark of the potential generally precedes the several forms of the indicative; but not always. Sometimes the potential is formed by introducing *nga* and its pronoun between, or after, the auxiliaries of the indicative.

§ 282. After the full description and illustration of the several characteristics and values of the different forms of the indicative mode, already given, and these few general remarks upon the formation of the potential, together with what has been said upon the import of the potential mode (see 222.), and upon its characteristic auxiliary *nga* (see 211.), it will be sufficient, here, to give merely an outline specimen of most of the different forms, and varieties of form, which occur under the several tenses of this mode, together with as good a translation of the same, as the genius and flexibility of the English language will allow.

Examples of the principal forms in the several *Tenses of the Potential Mode*.

§ 283. I. *Present Tense* :—

i. Simple form,

Aff. Si nga tanda, we may love.

Neg. A si nge tande, contracted, si nge tande.

Second variety, or full, and probably original form,

Aff. Si nga si tanda, we may or ought to love.

Neg. Si nga si nga tandi.

ii. Continue form,

Aff. Si nga sa tanda, we may still love.

Neg. Si nge sa tande.

iii. Definite form,

Aff. Se si nga tanda, now we may love.

Neg. Se si nge tande.

iv. Indefinite form,

Aff. Si nga ke si tande, we may sometimes love.

Neg. (A) si nge ke si tande.

Second variety,

Aff. Si nga ze si tande, we may as well love.

Neg. Si nge ze sa tanda, we can never love.

v. Correlative form,

Aff. Si ze si nga tanda, until we may love.

Neg. Si ze si nge tande.

vi. Progressive form,

Aff. Si nga ba si tanda, we may be loving.

Neg. (A) si nge be si tanda.

Second variety—progressive and continue,

Aff. Si nga ba si sa tanda, we may be still loving.

Neg. Si nge be si sa tanda, or, si nga be si sa tanda.

Third variety—correlative progressive and continue,

Aff. Si ze si nga ba si sa tanda, and, or then, we may be still loving.

Neg. Si ze si nge be si sa tanda.

§ 284. II. *Past Tense* :—

i. Simple form,

Aff. (Si) be si nga tanda(yo), we might, could, or would love, or

Neg. (Si) be si nge tande. [have loved.]

Second variety,

Aff. Sa be (or ba) si nga tanda(yo).

Neg. Sa be (or ba) si nge tande.

Third variety,

Aff. Sa ye si nga tanda(yo).

Neg. Sa ye si nge tande.

ii. Progressive form,

Aff. Sa be si nga ba si tanda, we might be, or have been loving.

Neg. Sa be si nga ba si nge tande.

iii. Continue form,

Aff. Sa be si nga ba si sa tanda, we might be still loving.

Neg. Sa be si nge be si sa tanda.

iv. Definite form,

Aff. Se si be si nga tanda, already might we love.

Neg. Se si be si nge tande.

v. Indefinite form,

Aff. (Si) be si nga ke si tande, we might sometimes love.

Neg. (Si) be si nge ke si tande.

vi. Correlative form,

Aff. Si ze si be si nga tanda, until we might love.

Neg. Si ze si be si nge tande.

Second variety,

Aff. Sa (ye) si be si nga tanda, and, or then we might love.

Neg. Sa (ye) si be si nge tande.

vii. Inceptive form,

Aff. Sa nga si ya ku tanda, it seemed as if we might, should, or

2d v. Kwa nga si ya ku tanda.

[were about to love.

Neg. Kwa nga si nga yi ku tanda.

§ 285. III. *Future Tense* :—

i. Simple form,

Aff. Si nga si ya ku tanda, it seems, or may be, we shall love, or it seems as if we might or should love.

2d v. Ku nga si ya ku tanda.

Neg. Si nga (ng) a si yi ku tanda.

ii. Continuative form,

Aff. Si nga si sa ya ku tanda, it may be we still shall love.

Neg. Si nga a si sa yi ku tanda.

iii. Definite form,

Aff. Se si nga si ya ku tanda, already it may be we shall love.

Neg. Se si nga a si yi ku tanda.

iv. Indefinite form,

Aff. Si nga si ya ku ke si tande, it may be we shall sometime love.

Neg. Si nga a si yi ku ke si tande.

v. Correlative form,

Aff. Si ze si nga si ya ku tanda, until it may be we shall love.

Neg. Si ze si nga a si yi ku tanda.

vi. Progressive form,

Aff. Si nga si ya ku ba si tanda, it may be we shall be loving.

Neg. Si nga a si yi ku ba si tanda.

§ 286. IV. *Present Perfect Tense* :—

i. Simple form,

Aff. Si nga si tandile, it seems, or seems as if, we have loved, or

2d v. Ku nga si tandile.

[we may have loved.

Neg. Si nga a si tandile.

2d v. Si nga si nga tandile.

ii. Continuative form,

Aff. Si nga si sa tandile, it seems as if we still loved, or we may

Neg. Si nga a si tandile.

[still have loved.

iii. Definite form,

Aff. Se si nga si tandile, already we may have loved.

Neg. Se si nga a si tandile.

iv. Indefinite form,

Aff. Si nga si ke si tandile, it seems as if we sometimes loved, it may be we once loved, or we may have loved once.

Neg. Si nga si nge ke si tandile.

v. Correlative form,

Aff. Si ze si nga si tandile, until we may have loved.

Neg. Si ze si nga a si tandile.

Second variety,

Aff. Sa (ye) si nga si tandile, and, or then we may have loved.

Neg. Sa (ye) si nga a si tandile.

vi. Progressive form,

Aff. Si nga ba (or be) si tandile, we may have been loving.

Neg. Si nge be si tandile.

Second variety,

Aff. Si nga be si sa tandile, we may have been still loving.

Neg. Si nge be si sa tandile.

§ 287. V. *Past Perfect Tense* :—

i. Simple form,

Aff. Si nga si be si tandile, we might have loved, or it seems as if

Neg. Si nga si be si nga tandile. [we could love or have loved.

ii. Continue form,

Aff. Si nga si be si sa tandile, we might have loved still.

Neg. Si nga si be si nga sa tandile.

iii. Definite form,

Aff. Si nga se si be si tandile, we might already have loved.

Neg. Si nga se si be si nga tandile.

Second variety,

Aff. Si nga si be se si tandile, we might have already loved.

Neg. Si nga si be (ng)a si ka tandi.

iv. Indefinite form,

Aff. Si nga si be si ke si tande, we might have loved once.

Neg. Si nga si be si ke si nga tande.

v. Correlative form,

Aff. Si ze si nga si be si tandile, until we might have loved.

Neg. Si ze si nga si be si nga tandile.

Second variety,

Aff. Sa ye si nga si be si tandile, and we might have loved.

Neg. Sa ye si nga si be si nga tandile.

vi. Correlative and progressive form,

Aff. Sa ye si nga ba si be si tandile, and we might have been loving.

Neg. Sa ye si nga ba si be si nga tandile.

§ 288. VI. *Future Perfect Tense* :—

i. Simple form,

Aff. Si nga si ya ku ba si tandile, it may be we shall have loved.

Neg. Si nga a si yi ku ba si tandile.

ii. Continue form,

Aff. Si nga si sa ya ku ba si tandile, it may be we shall still have

Neg. Si nga a si sa yi ku ba si tandile. [loved.

iii. Definite form,

Aff. Se si nga si ya ku ba si tandile, already it may be we shall

Neg. Se si nga a si yi ku ba si tandile. [have loved.

iv. Indefinite form,

Aff. Si nga si ya ku ka si tande, it may be we shall have loved

Neg. Si nga si nga yi ku ka si tande. [sometime.

§ 289. GENERAL REMARKS ON THE FOREGOING EXAMPLES.—

1. To prevent the danger of confounding the pronoun *ngi* in its *-a* form (= *nga*, past tense), with the auxiliary *nga*, or with the negative particle *nga*, as in *nga be ngi nga tanda*, I might love; *nga nga ngi nga yi ku tanda*, it seemed I might not have loved, etc., the specimen forms of the potential and of the optative modes are generally given with the pronoun *si* and *sa*, first person plural; thus,

Sa be si nga tanda; *sa* (or *kwa*) *nga si nga yi ku tanda*.

2. A parenthesis is sometimes employed to denote words which may be omitted, indicating at once both the full and the contracted form; thus,

(*A*) *si nge tande*, contracted, *si nge tande*; (*si*) *be si nga tanda*, contracted, *be si nga tanda*.

3. In relative and other accessory clauses, when two forms, the one affirmative and the other negative, differ only in the final vowel, the particle *yo* may be suffixed (and sometimes *ko*), by which means the difference is clearly marked by giving the accent to the distinctive vowel; thus,

Sa be si nga tandayo (instead of *tanda*), in the past, potential, simple, affirmative, second variety, to distinguish it from the indirect negative of one variety of the progressive, indicative—*sa be si nga tandigo* (instead of *tandi*); so again, in the potential, present, definite, affirmative, *se si nga tanda* may be distinguished more clearly from the indicative, present, definite, negative, *se si nga tandi*, by suffixing *yo*, or *ko*, and thus throwing the accent on the final vowels, *a* and *i*; thus, *se si nga tandako*.

4. Sometimes the indefinite pronoun *ku*, instead of the specific pronoun *ngi*, *si*, etc., is used before the auxiliary *nga*; thus,

Ku nga si ya ku tanda, instead of *si nga si ya ku tanda*; *ku nga si tandile*, instead of *si nga si tandile*.

C. TENSES OF THE OPTATIVE MODE.

§ 290. The Tenses of the Optative Mode are the same as in the indicative and potential. But the number of forms, belonging to its several tenses, is generally less; though in some cases the varieties of a given form are greater in the optative, than they are in the indicative and potential.

§ 291. 1. In most cases, the potential form may be considered as the basis of the optative, the latter being derived from the former by a repetition or duplicate use of the auxiliary *nga*, generally with its pronoun, and sometimes with additional auxiliaries; thus,

From *ngi nga tanda*, I may love, is formed the optative *ngi nga ngi nga tanda*, may I love; or *se nga ti ngi nga tanda*, oh that I may love! (See § 228.)

2. In some instances, the same form may be considered as belonging to both the potential and the optative; thus,

The optative—*nga si tanda*, may we love, or we should, or ought to love,—is only a slight contraction of the full potential—*si nga si tanda*, we may love.

3. In some cases, the imperative form may be regarded as the basis of the optative, its auxiliary sign *ma* being contracted to *a*; thus,

Se ku nga ti a nga tande, oh that I may love! literally, already it may signify, let me love.

And sometimes the auxiliary *nga*, either full, or contracted to *a*, is used like the contracted imperative particle *a*, in the optative; thus,

Se ku nga ti nga se ngi fe, or. *se nga ti a se ngi fe*, would that I were already dead.

REM. 1.—The general, indefinite pronoun *ku* is often used, instead of the more definite *ngi*, *si*, *ba*, etc., before the antecedent *nga*; thus, *ku nga ngi nga tanda*, instead of *ngi nga ngi nga tanda*.

REM. 2.—The phrase *se ku nga ti*.—already it may say, think, or signify,—which enters so largely into the formation of the optative, is generally used in one or another contract form; thus, by dropping *k*, we have *se u nga ti*; by uniting *e* and *u* (=o), we have *so nga ti*; or by dropping *ku*, we have the most common form *se nga ti*.

§ 292. The significations of the forms of this mode are more varied than in most of the other modes, inclining sometimes to an imperative character, and sometimes to a potential; and having, in this respect, a resemblance to the optative of the Greek language.

§ 293. With the foregoing remarks upon the general character of the optative mode, together with what was said upon the form and import of the same (§ 223.), including remarks upon the auxiliary *nga* (§ 211.), and also upon *ti* (§ 215.); as specimens and illustrations, it will be sufficient to give the following—

Examples of some of the principal forms in the several *Tenses of the Optative Mode*.

§ 294. I. *Present Tense* :—

i. Simple form,

Aff. *Si nga si nga tanda*, it seems as if we might love, may we love.

Neg. *Si nga si nge tande*. [or we ought to love.

Second variety,

Aff. *Nga si tanda*, we ought to love.

Aff. Indirect, *Si nga tanda*, that we must love.

Neg. *Nga si nga tandi*.

Third variety,

Aff. *Nge si tanda*, we would or should love.

Neg. *Nge si nga tandi*.

ii. Emphatic form,

Aff. Se ku nga ti si nga tanda, contracted, se nga ti si nga tanda, it seems as if we ought to love, or, oh that we may love.

Neg. Se ku nga ti si nge tande, contracted, se nga ti si nge tande.

iii. Continue form,

Aff. Si nga nga si sa tanda, we wish still to love.

Neg. Si nga nga si nga sa tandi.

Second variety,

Aff. Se nga ti si nga sa tanda, oh that we may still love.

Neg. Se nga ti si nge sa tande.

iv. Definite form,

Aff. Se si nga si nga tanda, already we wish to love.

Neg. Se si nga si nge tande.

v. Indefinite form,

Aff. Si nga si nga ke si tande, we wish to love sometime.

Neg. Si nga si nge ke si tande.

vi. Progressive form,

Aff. Nga si be (or ba) si tanda, we ought to be loving.

Neg. Nga si be (or ba) si nga tandi.

Second variety,

Aff. Se nga ti si nga be si sa tanda, oh that we might be still loving.

Neg. Se nga ti si nga be si nga sa tandi.

§ 295. II. *Past Tense* :—

i. Simple form,

Aff. Sa nga si nga tanda, we wished to love.

Neg. Sa nga nga si nga tandanga.

Second variety,

Aff. Nga si be si tanda, we ought to love, or to have loved.

Neg. Nga si be si nga tandanga.

Third variety,

Aff. Nga be sa tanda, we should love, or have loved.

Neg. Nga be si nga tandanga, or tandi.

Fourth variety,

Aff. (Si) be si nga si nga tanda, we would love.

Neg. (Si) be si nga si nge tande.

ii. Emphatic form,

Aff. Se nga ti nga sa tanda, oh that we had loved.

Neg. Se nga ti nga si nga tandanga.

Second variety,

Aff. Se (si) nga ti nga be sa tanda, oh would that we had loved.

Neg. Se (si) nga nga ti nga be si nga tandanga.

Third variety,

Aff. Sa si nga ti si nga tanda, would that we might love.

Neg. Sa si nga ti si nge tande.

iii. Continuative form,

Aff. Sa nga nga si sa tanda, oh that we had still loved.

Neg. Sa nga nga si nga sa tandi.

Second variety,

Aff. Kwa nga nga si sa tanda.

Neg. Kwa nga nga si nga sa tandi.

Third variety,

Aff. Se nga ti si be si sa tanda.

Neg. Se nga ti si be si nga sa tandanga.

iv. Definite form,

Aff. Se sa nga nga si tanda, plainly would we have loved.

Neg. Se sa nga nga si nga tandanga, or tandi.

Second variety,

Aff. Se be si nga si nga tanda, now would we had loved.

Neg. Se be si nga si nge tande.

Third variety,

Aff. Se si nga nga sa tandayo, now we wish we had loved.

Neg. Se si nga nga si nga tandanga, or tandiyo.

v. Indefinite form,

Aff. Be si nga si nga ke si tande, we would have loved sometime.

Neg. Be si nga si nge ke si tande.

vi. Correlative form,

Aff. Sa ye si nga si nga tanda, then we should have loved.

Neg. Sa ye si nga si nge tande.

vii. Progressive form,

Aff. Se u nga ti nga be sa (be) si tanda, oh that we were loving.

Neg. Se u nga ti nga be sa (be) si nga tandi.

§ 296. III. *Future Tense* :—

i. Simple form,

Aff. Si nga nga si ya ku tanda, we shall wish to love, we would or should love, or it seems as if we ought to love.

Neg. Si nga nga si nga yi ku tanda.

Second variety,

Aff. Nga si ya ku tanda, we ought to love, or we shall wish to love.

Neg. Nga si nga yi ku tanda.

Third variety,

Aff. Si ya ku nga si nga tanda, we shall wish we loved.

Neg. Si ya ku nga si nge tande.

ii. Emphatic form,

Aff. Se nga ti nga si ya ku tanda, we must or should love.

Neg. Se nga ti nga si nga yi ku tanda.

Second variety,

Aff. Se nga ti si nga ze si tanda, oh that we may love.

Neg. Se nga ti si nge ze si tanda.

iii. Continue form,

Aff. Si nga nga si sa ya ku tanda, we shall wish still to love.

Neg. Si nga nga si nga sa yi ku tanda.

Second variety,

Aff. Nga si sa ya ku tanda, we ought still to love.

Neg. Nga si nga sa yi ku tanda.

iv. Definite form,

Aff. Se si ya ku nga si nga tanda, now we shall wish to love.

Neg. Se si ya ku nga si nge tande.

§ 297. IV. *Present Perfect Tense* :—

i. Simple form,

Aff. Si nga (si) nga si tandile, may we have loved, or we wished to

Neg. Si nga (si) nga si nga tandile, tande, or tandanga. [love.]

Second variety,

Aff. Nga si tandile, we ought to have loved.

Neg. Nga si nga tandile, tande, or tandanga.

ii. Emphatic form,

Aff. Se nga ti nga si tandile, or tande, oh that we loved, had loved,
or may have loved.

Neg. Se nga ti nga si nga tandile, tande, or tandanga.

iii. Continue form,

Aff. Nga si sa tandile, we ought still to have loved.

Neg. Nga si nga sa tandile, tande, or tandanga.

Second variety,

Aff. Se nga ti nga si sa tandile, oh that we still loved.

Neg. Se nga ti nga si nga sa tandile.

iv. Definite form,

Aff. Se nga ti si nga se si tandile, oh that we already loved.

Neg. Se nga ti si nga se si nga tandile.

v. Progressive form,

Aff. Nga si be si tandile, we should be, or have been loving.

Neg. Nga si be si nga tandile.

§ 298. V. *Past Perfect Tense* :—

i. Simple form,

Aff. Si nga si nga (si) be si tandile, we would have loved.

Neg. Si nga si nga (si) be si nga tandile.

Second variety,

Aff. Nga (si) be si tandile, we should have loved.

Neg. Nga (si) be si nga tandile.

ii. Emphatic form,

Aff. Se nga ti nga (si) be si tandile, oh that we had loved.

Neg. Se nga ti nga (si) be si nga tandile.

Second variety,

Aff. Kwa (be) ku nga ti nga si tandile, or tande.

Neg. Kwa (be) ku nga ti nga si nga tandile, or tandanga.

iii. Continue form,

Aff. Nga (si) be si sa tandile, we should have loved still.

Neg. Nga (si) be si nga sa tandile.

§ 299. VI. *Future Perfect Tense* :—

i. Simple form,

Aff. Si ya ku nga nga si tandile, we shall wish we had loved.

Neg. Si ya ku nga nga si nga tandile.

ii. Continue form,

Aff. Si ya ku nga nga si sa tandile, we shall wish we had still loved.

Neg. Si ya ku nga nga si nga sa tandile.

§ 300. Most of the remarks made on the Potential Mode, § 289, are equally true of the Optative. It should be added, however, that there is a peculiar intonation, the rising slide of the voice, on the penult of the principal verb, to aid in marking the affirmative, and the falling slide, to aid in marking the negative, which is much more manifest and important in the optative, than it is in the potential.

D. TENSES OF THE IMPERATIVE MODE.

§ 301. There are three Tenses in the Imperative Mode; namely, the Present, the Present Perfect, and the Future; and in each tense there are several forms. For the formation of this mode, and its several characteristics, see §§ 212., 224.

The following are examples of most of the different forms in the several *Tenses of the Imperative Mode*.

§ 302. I. *Present Tense* :—

i. Simple form,

Aff. Ma ngi tande, let me love, or I must love.

Neg. Ma ngi nga tandi.

ii. Emphatic form,

Aff. Mana ngi tande, do let me love.

Neg. Mana ngi nga tandi.

iii. Indefinite form,

Aff. Ma ke ngi tande, contracted, a ke ngi tande, or ke ngi tande, or ka ngi tande, now just let me love.

Neg. Ma ke ngi nga tandi, contracted, a ke ngi nga tandi, or ke ngi nga tandi.

iv. Progressive form,

Aff. Ma ngi be ngi tanda, let me be loving.

Neg. Ma ngi be ngi nga tandi.

2d v. Ma ngi nga bi ngi tanda.

§ 303. II. *Present Perfect Tense* :—

i. Simple form,

Aff. Ma ngi be ngi tandile, or tande, let me have loved.

Neg. Ma ngi be ngi nga tandile, or tande.

ii. Indefinite form,

Aff. Ma ke ngi be ngi tandile, just let me have loved.

Neg. Ma ke ngi be ngi nga tandile.

§ 304. III. *Future Tense*:—

i. Simple form,

Aff. Ma ngi be ngi ya ku tanda, let it be that I shall love.

Neg. Ma ngi be ngi nga yi ku tanda.

ii. Emphatic form,

Aff. Ma ngo tanda, contracted, a ngo tanda, do let me love.

Neg. Ma ngo be ngi nga tandi, contracted, a ngo be ngi nga tandi.

iii. Indefinite form,

Aff. Ma ngo ka ngi tande, contracted, ngo ka ngi tande, let me love

Neg. Ma ngo ka ngi nga tandi. [sometime hereafter.]

iv. Promissive form,

Aff. Ngo tanda, I will love.

Neg. A ngi yi ku tanda.

E. TENSES OF THE SUBJUNCTIVE MODE.

§ 305. 1. The *telic* Subjunctive, though confined, in form, chiefly to the present, except after *ngapana*, must often be rendered by some other tense, to accord with its connection; thus,

Ukuba ngi tande, that I love, or that I may, might, or should love; *fana a nga bi na 'sikati*, lest he have not time; *ngapana ni hambe*, then you should go; *ngapane e nga se sindile na?* then ought he not to have recovered? or, why then is he not already well?

2. In the *conditional* Subjunctive there is the same number of tenses as in the indicative mode; and the forms of the subjunctive are derived from the indicative by prefacing the latter with the conjunctions *uma*, *ukuma*, or *ukuba*, each of which, in this situation, may be rendered by *if*.

3. The number of forms, and varieties of form, are less, however, in the subjunctive than in the indicative; the very nature of some of the forms of the latter not admitting of their being used with the conjunctions which mark the subjunctive mode.

4. For the negative of the subjunctive, the second or indirect form of the indicative is often taken as the basis.

§ 306. A few examples will serve as specimens of the verb in the several *Tenses of the conditional Subjunctive Mode*.

1. *Present Tense*,

Aff. Uma ngi tanda, if I love.

Neg. Uma a ngi tandi;—indirect, uma ngi nga tandi.

2. *Past Tense*,

Aff. Uma nga tanda, if I did love.

Neg. Uma a ngi tandanga;—indirect, uma ngi nga tandanga.

3. *Future Tense,*

Aff. Uma ngi ya ku tanda, if I shall love.

Neg. Uma a ngi yi ku tanda ;—indirect, uma ngi nga yi ku tanda.

4. *Present Perfect Tense,*

Aff. Uma ngi tandile, if I have loved.

Neg. Uma a ngi tandile ;—indirect, uma ngi nga tandile.

5. *Past Perfect Tense,*

Aff. Uma ngi be ngi tandile, if I had loved.

Neg. Uma ngi be ngi nga tandile.

6. *Future Perfect Tense,*

Aff. Uma ngi ya ku ba ngi tandile, if I shall have loved.

Neg. Uma ngi nga yi ku ba ngi tandile.

SECT. 4.—*Number and Person.*

§ 307. The Zulu verb, as already remarked (§ 217., Rem.), has no change of form to indicate either number or person, unless the second person plural, where the pronoun *ni* is subjoined to the verb, be considered an exception. These distinctions, so far as they exist at all in connection with the verb, are confined to the pronouns, which take the rank of separate relational words; and between which and the verb, many of the auxiliaries, as also the direct pronominal accusatives, where they are used, always intervene. When, therefore, we speak of the number and person of the verb in Zulu, the terms apply, in strict propriety, only to the pronominal subjects to which the verb belongs.

REM. 1.—The pronouns of the third person have a great variety of forms, according to the class and number of the nouns, for which they stand. (See § 168.)

REM. 2.—The general, indefinite pronoun *ku* is often used, instead of a pronoun of a more specific character, in both the singular and the plural, and sometimes in place of pronouns of the first and second person. The use of this pronoun is often convenient, where several nouns of different classes and numbers, giving of course several pronouns of different forms, constitute a common subject of one verb. It is also common with the passive voice, when the verb is of an impersonal character, or where the speaker wishes to give his remark a general outward character, without individual specification. The pronoun *i*, third class, singular, is also used sometimes in the same manner.

SECT. 5.—*Conjugation.*

§ 308. As the Zulu verb has but few genuine inflections, its conjugation consists chiefly in variations effected by means of auxiliaries, and in the proper arrangement of these and the few inflections, according to their mode, tense, and voice, and according to the number and person of their pronominal subjects.

§ 309. A complete conjugation of a verb, in all its numerous and varied forms of mode and tense, together with each number and person, and all the different classes of pronouns, written out in full, can not be necessary. After the extended notice of the manner in which the several modes and tenses are formed (see §§ 217–307.), it will be sufficient to give a condensed paradigm of some of the more important parts and forms, as in the following—

SYNOPTIC TABLE OF A REGULAR VERB.

ACTIVE VOICE.

INFINITIVE MODE.

Aff. *Uku tanda*, to love.

Neg. *Uku nga tandi*, not to love.

INDICATIVE MODE.

Present Tense.

1. Simple form—Affirmative, I love, etc. (§ 233.)

Pers.	Singular.	Plural.
1st	Ngi tanda,	Si tanda,
2d	u tanda,	ni tanda.
3d	1 u [e] tanda,	ba [be] tanda,
"	2 li tanda,	a [e] tanda,
"	3 i tanda,	zi tanda,
"	4 si tanda,	zi tanda,
"	5 lu tanda,	zi tauda,
"	6 u tanda,	i tanda,
"		7 bu tanda,
"		8 ku tanda.

Negative, I love not, or I not loving, etc.

Pers.	Singular.		Plural.	
	DIRECT,	INDIRECT ;	DIRECT,	INDIRECT.
1st	A ngi tandi,	ngi nga tandi,	a si tandi.	si nga tandi,
2d	a wu [ku] tandi,	u nga tandi,	a ni tandi.	ni nga tandi,
3d	1 a ka tandi,	e [a] nga tandi,	a ba tandi,	be nga tandi,
"	2 a li tandi,	li nga tandi,	a ka [wa] tandi,	e [a] nga tandi.

REM.—The pronominal form enclosed in brackets [], in the present table, may be used, sometimes, in place of that which precedes the brackets; *e. g.*, in most explanatory clauses, *e* is used instead of *u*, *be* instead of *ba*, and *e* instead of *a*; and again, in the negative, for euphonic reasons, *yi* may be used in place of *i*, *wa* in place of *a*, *ku* in place of *u* or *wu*, and also *wu* in place of *u*. (See §§ 221., 16.)

2. Emphatic form—Affirmative, I do love, etc. (§ 234.)

Pers.	Singular.	Plural.
1st	Ngi ya tanda,	Si ya tanda,
2d	u ya tanda,	ni ya tanda,
3d	1 u ya tanda,	ba ya tanda,
"	2 li ya tanda,	a ya tanda,
	etc.,	etc.

Negative, I do not love, etc.

Same as the negative of the Simple form.

3. Continuative form—Affirmative, I still love, etc. (§ 235.)

1st person, *s.* Ngi sa tanda, *p.* Si sa tanda,
etc., etc.

Negative, I do not still love, etc.

1st, <i>S.</i> {	Direct,	A ngi sa tandi,	<i>P.</i> {	Direct,	A si sa tandi.
	Indirect,	Ngi nga sa tandi, etc.		Indirect,	Si nga sa tandi. etc.

4. Definite form—Affirmative, Now I love, etc. (§ 236.)

1st person, *s.* Se ngi tanda, *p.* Se si tanda,
etc. etc.

Negative, I do not yet love, etc.

1st, <i>S.</i> {	Direct,	A ngi ka tandi.	<i>P.</i> {	Direct,	A si ka tandi,
	Indirect,	Ngi nga ka tandi, etc.,		Indirect,	Si nga ka tandi, etc.

5. Indefinite form—Affirmative, I sometimes love, etc. (§ 237.)

1st person, *s.* Ngi ke ngi tande, *p.* Si ke si tande,
etc., etc.

Negative, I do not sometimes love.

1st person, *s.* A ngi ke ngi tande, *p.* A si ke si tande,
etc., etc.

6. Correlative form—Affirmative, Until I love, etc. (§ 238.)

1st person, *s.* Ngi za ngi tanda, *p.* Si za si tanda,
etc., etc.

Negative, Until I do not love, etc.

1st person, *s.* Ngi za ngi nga tandi, *p.* Si za si nga tandi,
etc., etc.

Past Tense.

1. Simple form—Affirmative, I loved, etc. (§ 240.)

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Nga tanda,	Sa tanda,
2d	wa tanda,	na tanda,
3d	1 wa tanda,	ba tanda,
"	2 la tanda,	a tanda.

Negative, I did not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	A nga tanda,	A sa tanda,
2d	a wa [kwa] tanda,	a na tanda,
3d	1 a ka tanda,	a ba tanda,
"	2 a la tanda,	a wa [ka] tanda.

Second variety of Negative.

1st, <i>S.</i> { Direct, A <i>ngi tandanga</i> ,	<i>P.</i> { Direct, A <i>si tandanga</i> ,
{ Indirect, <i>Ngi nga tandanga</i> ,	{ Indirect, <i>Si nga tandanga</i> .
2d, <i>S.</i> { Direct, A <i>wu [ku] tandanga</i> ,	<i>P.</i> { Direct, A <i>ni tandanga</i> ,
{ Indirect, <i>U nga tandanga</i> ,	{ Indirect, <i>Ni nga tandanga</i> .
3d, <i>S.</i> { Direct, A <i>ka tandanga</i> ,	<i>P.</i> { Direct, A <i>ba tandanga</i> .
{ Indirect, <i>E nga tandanga</i> ,	{ Indirect, <i>Be nga tandanga</i> ,
etc.,	etc.

2. Progressive form—Affirmative, I was loving, etc. (§ 241.)

1st person, *s.* *Nga ba ngi tanda*, *p.* *Sa ba si tanda*.

Second variety of Affirmative.

1st person, *s.* *Ngi be ngi tanda*, *p.* *Si be si tanda*,
Contracted, *Be ngi tanda*, *Be si tanda*.

Third variety of Affirmative.

1st person, *s.* *Nga be ngi tanda*, *p.* *Sa be si tanda*,
Contracted, *Nga ngi tanda*, *Sa si tanda*.

Negative, I was not loving, etc.

1st person, *s.* *Nga ba ngi nga tandi*, *p.* *Sa ba si nga tandi*,
Contracted, *Nga ngi nga tandi*, *Sa si nga tandi*.

Second variety of Negative.

1st person, *s.* *A ngi banga ngi tanda*, *p.* *A si banga si tanda*.

3. Continuative form—Affirmative, I still loved, etc. (§ 242.)

1st person, *s.* *Nga sa tanda*, *p.* *Sa sa tanda*.

Negative, I did not still love.

1st person, *s.* *A nga sa tanda*, *p.* *A sa sa tanda*.

4. Definite form—Affirmative, I was evidently loving, etc.

(§ 243.)

1st person, *s.* *Nga be ngi se ngi tanda*, *p.* *Sa be si se si tanda*.

Negative, I was not evidently loving, etc.

1st person, *s.* *Nga be ngi se ngi nga tandi*, *p.* *Sa be si se si nga tandi*.

Second variety of Negative, I was not yet loving, etc.

1st person, *s.* *Ngi be ngi nga ka tandi*, *p.* *Si be si nga ka tandi*.

5. Indefinite form—Affirmative, I once loved, etc. (§ 244.)

1st person, *s.* *Nga ke nga tanda*, *p.* *Sa ke sa tanda*.

Negative, I never loved, etc.

First variety,	1st person,	<i>S.</i> A <i>ngi zanga ngi tande</i> , etc.
Second variety,	"	" A <i>ngi banga ngi tanda</i> , etc.
Third variety,	"	" A <i>nga kanga nga tanda</i> , etc.
Fourth variety,	"	" A <i>ngi bonanga ngi tanda</i> , etc.

6. Correlative form—Affirmative, Then I loved, etc. (§ 245.)

1st person, *s.* *Nga za nga tanda*, *p.* *Sa za sa tanda*.

Negative, Then I did not love, etc.

1st, *s.* Direct, Nga za a nga tanda ; Indirect, Nga za ngi nga tandanga.

Second variety of Affirmative.

1st person, *s.* Nga ye ngi tanda, *p.* Sa ye si tanda.

Negative of second variety.

1st person, *s.* Nga ye ngi nga tandi, *p.* Sa ye si nga tandi.

7. Inceptive form—Affirmative, I was about to love, etc.

(§ 246.)

1st person, *s.* Be ngi ya ku tanda, *p.* Be si ya ku tanda.

Negative.

1st person, *s.* Be ngi nga yi ku tanda, *p.* Be si nga yi ku tanda.

Second variety, Affirmative.

1st person, *s.* Be ngi za ku tanda, *p.* Be si za ku tanda.

Negative of second variety.

1st person, *s.* Be ngi nge z' uku tanda, *p.* Be si nge z' uku tanda.

Third variety, I was still about to love, etc.

1st person, *s.* } Affirmative, Nga be ngi sa ya ku tanda, etc.
 { Negative, Nga be ngi nga sa yi ku tanda, etc.

Future Tense.

1. Simple form—Affirmative, I shall love, etc. (§ 248.)

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi ya ku tanda,	Si ya ku tanda,
2d	u ya ku tanda,	ni ya ku tanda,
3d	1 u ya ku tanda,	ba ya ku tanda,
"	2 li ya ku tanda,	a ya ku tanda.

Negative, direct, I shall not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	A ngi yi ku tanda,	A si yi ku tanda.
2d	a u [ku] yi ku tanda,	a ni yi ku tanda,
3d	1 a ka yi ku tanda,	a ba yi ku tanda,
"	2 a li yi ku tanda,	a wa [ka] yi ku tanda.

Negative, indirect.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga yi ku tanda,	Si nga yi ku tanda,
2d	u nga yi ku tanda,	ni nga yi ku tanda,
3d	e nga yi ku tanda,	be nga yi ku tanda,
	etc.,	etc.

Second variety—Affirmative.

1st person, *s.* Ngi za ku tanda, *p.* Si za ku tanda.

Negative of second variety.

1st person, *s.* A ngi z' uku tanda, *p.* A si z' uku tanda,
etc., etc.

2. Emphatic form—Affirmative, I will love, etc. (§ 249.)

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngo tanda,	So tanda,
2d	wo tanda,	no tanda,
3d	1 wo tanda,	bo tanda,
"	2 lo tanda,	o tanda.

Negative.

Same as in the Simple form.

3. Continue form—Affirmative, I shall still love, etc. (§ 250.)

1st person, *s.* Ngi sa ya ku tanda, *p.* Si sa ya ku tanda.

Negative, I shall not still love, etc.

1st person, *s.* A ngi sa yi ku tanda, *p.* A si sa yi ku tanda.

Second variety of Negative, I will never love more.

1st person, *s.* A ngi so ze nga tanda, *p.* A si so ze sa tanda.

4. Definite form—Affirmative, Now I shall love, etc. (§ 251.)

1st person, *s.* Se ngi ya ku tanda, *p.* Se si ya ku tanda.

Negative.

The same as in the Continue form.

5. Indefinite form—Affirmative, I shall sometime love, etc. (§ 252.)

1st person, *s.* Ngi ya ku ke ngi tande, *p.* Si ya ku ke si tande.

Negative.

1st person, *s.* A ngi yi ku ke ngi tande, *p.* A si yi ku ke si tande.

6. Correlative form—Affirmative, Until I shall love, etc. (§ 253.)

1st person, *s.* Ngi ze ngi ya ku tanda, *p.* Si ze si ya ku tanda.

Negative.

1st person, *s.* Ngi ze ngi nga yi ku tanda, *p.* Si ze si nga yi ku tanda.

7. Progressive form—Affirmative, I shall be loving, etc. (§ 254.)

1st person, *s.* Ngi ya ku ba ngi tanda, *p.* Si ya ku ba si tanda.

Negative.

1st person, *s.* A ngi yi ku ba ngi tanda, *p.* A si yi ku ba si tanda.

Second variety—Affirmative, I shall still be loving, etc.

1st person, *s.* Ngi sa ya ku ba ngi tanda, *p.* Si sa ya ku ba si tanda.

Negative of second variety.

1st person, *s.* A ngi sa yi ku ba ngi tanda, *p.* A si sa yi ku ba si tanda.

Third variety, I shall still be still loving, etc.

1st person, *S.* { Affirmative, Ngi sa ya ku ba ngi sa tanda, etc.
 { Negative, A ngi sa yi ku ba ngi sa tanda, etc.

Present Perfect Tense.

Simple form—Affirmative, I loved, or I have loved, etc.

(§ 256.)

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi tandile, or tande,	Si tandile, or tande,
2d	u tandile “	ni tandile “
3d	1 u (or e) tandile “	ba (or be) tandile “
“	2 li tandile “	a (or e) tandile “
	etc.,	etc.

Negative, direct, I loved not, or have not loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	A ngi tandile, or tande,	A si tandile, or tande,
2d	a u (wu, or ku) tandile,	a ni tandile,
3d	1 a ka tandile,	a ba tandile,
“	2 a li tandile,	a wa (or ka) tandile,
	etc.,	etc.

Negative, indirect, I not having loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga tandile,	Si nga tandile,
2d	u nga tandile,	ni nga tandile,
3d	1 e nga tandile,	be nga tandile,
“	2 li nga tandile,	e nga tandile,
	etc.,	etc.

Second variety of Negative.

1st person,	{ <i>S.</i> }	Direct, A ngi tandanga, etc.
		Indirect, Ngi nga tandanga, etc.
	{ <i>P.</i> }	Direct, A si tandanga, etc.
		Indirect, Si nga tandanga, etc.
2d person,	{ <i>S.</i> }	Direct, A u tandanga, etc.
		Indirect, U nga tandanga, etc.
	{ <i>P.</i> }	Direct, A ni tandanga, etc.
		Indirect, Ni nga tandanga, etc.

For synoptical specimens of the Continue, Definite, Indefinite, and Correlative forms, of this tense, see §§ 258-261.

Past Perfect Tense.

Simple form—Affirmative, I had loved, etc. (§ 265.)

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi be ngi tandile,	Si be si tandile,
2d	u be u tandile,	ni be ni tandile,
3d	1 u (or e) be e tandile,	ba (or be) be e tandile,
"	2 li be li tandile,	a (or e) be e tandile,
	etc.,	etc.

Contracted form.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Be ngi tandile,	Be si tandile,
2d	be u (or u bu) tandile,	be ni tandile,
3d	1 u (or e) be e tandile,	ba be (or be be) tandile,
"	2 be li tandile,	a be (or e be) tandile,
	etc.,	etc.

Negative, I had not loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi be ngi nga tandile,	Si be si nga tandile,
2d	u be u nga tandile,	ni be ni nga tandile,
3d	1 u (or e) be e nga tandile,	ba (or be) be e nga tandile,
"	2 li be li nga tandile,	a (or e) be e nga tandile,
	etc.,	etc.

Contracted form of Negative.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Be ngi nga tandile,	Be si nga tandile,
2d	be u nga tandile,	be ni nga tandile,
3d	1 e be nga tandile,	be be nga tandile,
"	2 be li nga tandile,	e be nga tandile,
	etc.,	etc.

For synoptical specimens of the Continue, Definite, Indefinite, Correlative, and Inceptive forms of this tense, see §§ 266-270.

Future Perfect Tense.

Simple form—Affirmative, I shall have loved, etc. (§ 273.)

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi ya ku ba ngi tandile,	Si ya ku ba si tandile,
2d	u ya ku ba u tandile,	ni ya ku ba ni tandile,
3d	u [e] ya ku ba e tandile,	ba [be] ya ku ba be tandile,
	etc.,	etc.

Negative.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	A ngi yi ku ba ngi tandile,	A si yi ku ba si tandile,
2d	a wu yi ku ba u tandile,	a ni yi ku ba ni tandile,
3d	a ka yi ku ba e tandile,	a ba yi ku ba be tandile,
	etc.,	etc.

Second variety, I am about to have loved, etc.

1st person, S.	{ Affirmative, Ngi za ku ba ngi tandile, etc.
	{ Negative, A ngi z' uku ba ngi tandile, etc.

For synoptical specimens of the Emphatic, Continue, Definite, Indefinite, and Correlative forms of this tense, see §§ 274-278.

POTENTIAL MODE.

Present Tense.

Simple form—Affirmative, I may love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga tanda,	Si nga tanda,
2d	u nga tanda,	ni nga tanda,
3d	1 a nga tanda,	ba nga tanda,
"	2 li nga tanda,	a nga tanda.

Negative, I may not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	A ngi nge tande,	A si nge tande,
2d	a wu [ku] nge tande,	a ni nge tande,
3d	1 a ka nge tande,	a ba nge tande,
"	2 a li nge tande,	a wa [ka] nge tande.

Contracted form of Negative.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nge tande,	Si nge tande,
2d	u nge tande,	ni nge tande,
3d	1 a nge tande,	ba nge tande,
"	2 li nge tande,	a nge tande.

Second variety—Affirmative, I may or should love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi tanda,	Si nga si tanda,
2d	u nga u tanda,	ni nga ni tanda,
3d	1 a nga e tanda,	ba nga be tanda,
"	2 li nga li tanda, etc.,	a nga e tanda, etc.

Negative of second variety, I may or should not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi nga tandi,	Si nga si nga tandi.
2d	u nga u nga tandi,	ni nga ni nga tandi,
3d	a nga e nga tandi, etc.,	ba nga be nga tandi, etc.

For synoptical specimens of the Continue, Definite, Indefinite, Correlative, and Progressive forms of this tense, see § 283., ii-vi.

Past Tense.

Simple form—Affirmative, I might or could love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi be ngi nga tanda,	Si be si nga tanda,
2d	u be u nga tanda,	ni be ni nga tanda,
3d	1 a be e nga tanda,	ba be be nga tanda,
"	2 li be li nga tanda, etc.,	a be e nga tanda, etc.

Contracted form.

1st person, *s.* Be ngi nga tanda, *p.* Be si nga tanda.

Negative, I might or could not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi be ngi nge tande,	Si be si nge tande,
2d	u be u nge tande,	ni be ni nge tande,
3d	1 a be e nge tande,	ba be be nge tande,
"	2 li be li nge tande, etc.,	a be e nge tande, etc.

Contracted form.

1st person, *s.* Be ngi nge tande, *p.* Be si nge tande.

Second variety.

1st person, *S.* { Affirmative, Nga be ngi nga tanda, etc.
Negative, Nga be ngi nge tande, etc.

Third variety.

1st person, *S.* { Affirmative, Nga ye ngi nga tanda, etc.
Negative, Nga ye ngi nge tande, etc.

For synoptical specimens of the Progressive, Continue, Definite, Indefinite, Correlative, and Inceptive forms of this tense, see § 284., ii-vii.

Future Tense.

Simple form—Affirmative, It may be I shall love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi ya ku tanda,	Si nga si ya ku tanda,
2d	u nga u ya ku tanda,	ni nga ni ya ku tanda,
3d	1 a nga e ya ku tanda,	ba nga be ya ku tanda,
"	2 li nga li ya ku tanda, etc.,	a nga e ya ku tanda, etc.

Negative, It may be I shall not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga a ngi yi ku tanda,	Si nga a si yi ku tanda,
2d	u nga a wu yi ku tanda,	ni nga a ni yi ku tanda,
3d	a nga a ka yi ku tanda,	ba nga a ba yi ku tanda.

Second variety of Negative.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi nga yi ku tanda,	Si nga si nga yi ku tanda,
2d	u nga u nga yi ku tanda,	ni nga ni nga yi ku tanda,
3d	a nga e nga yi ku tanda, etc.,	ba nga be nga yi ku tanda, etc.

Second variety—Affirmative.

1st person, *s.* Ku nga ngi ya ku tanda, *p.* Ku nga si ya ku tanda.

Negative of second variety.

1st person, *s.* Ku nga ngi nga yi ku tanda, *p.* Ku nga si nga yi ku tanda.

For synoptical specimens of the Continue, Definite, Indefinite, Correlative, and Progressive forms of this tense, see § 285., ii-vi.

Present Perfect Tense.

Simple form—Affirmative, I may have loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi tandile,	Si nga si tandile.
2d	u nga u tandile,	ni nga ni tandile,
3d	1 a nga e tandile,	ba nga be tandile,
"	2 li nga li tandile, etc.,	a nga e tandile, etc.

Negative, I may not have loved, etc.

1st person, *s.* Ngi nga a ngi tandile, *p.* Si nga a si tandile.

Second variety of Negative.

1st person, *s.* Ngi nga ngi nga tandile, *p.* Si nga si nga tandile,
etc., etc.

Second variety—Affirmative, It may be I have loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ku nga ngi tandile,	Ku nga si tandile,
2d	ku nga u tandile,	ku nga ni tandile,
3d	ku nga e tandile,	ku nga be tandile.

Negative of second variety, It may be I have not loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ku nga a ngi tandile,	Ku nga a si tandile,
2d	ku nga a wu tandile,	ku nga a ni tandile,
3d	ku nga a ka tandile,	ku nga a ba tandile.

Second variety of Negative.

1st person, *s.* Ku nga ngi nga tandile, *p.* Ku nga si nga tandile,
etc., etc.

For synoptical specimens of the Continuate, Definite, Indefinite, Correlative, and Progressive forms of this tense, see § 286., ii-vi.

Past Perfect Tense.

Simple form—Affirmative, I might have loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi be ngi tandile,	Si nga si be si tandile,
2d	u nga u be u tandile,	ni nga ni be ni tandile
3d	1 a nga e be e tandile,	ba nga be be be tandile,
"	2 li nga li be li tandile, etc.,	a nga e be e tandile, etc.

Negative, I might not have loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi be ngi nga tandile,	Si nga si be si nga tandile,
2d	u nga u be u nga tandile,	ni nga ni be ni nga tandile,
3d	1 a nga e be e nga tandile,	ba nga be be be nga tandile,
"	2 li nga li be li nga tandile, etc.,	a nga e be e nga tandile, etc.

For synoptical specimens of the Continuate, Definite, Indefinite, Correlative, and Correlative-Progressive forms of this tense, see § 287., ii-vi.

Future Perfect Tense.

Simple form—Affirmative, It may be I shall have loved, etc.

1st	person,	S.	Ngi nga ngi ya ku ba ngi tandile, etc.
2d	"	"	u nga u ya ku ba u tandile, etc.
3d	1	"	a nga e ya ku ba e tandile, etc.
"	2	"	li nga li ya ku ba li tandile, etc. etc., etc.

Negative, It may be I shall not have loved, etc.

1st	person,	S.	Ngi nga a ngi yi ku ba ngi tandile, etc.
2d	"	"	u nga a wu yi ku ba u tandile, etc.
3d	"	"	a nga a ka yi ku ba e tandile, etc.

Second variety of Negative.

1st	person,	S.	Ngi nga nga ngi yi ku ba ngi tandile, etc.
2d	"	"	u nga nga wu yi ku ba u tandile, etc.
3d	"	"	a nga nga ye yi ku ba e tandile, etc.

Third variety of Negative.

1st	person,	S.	Ngi nga ngi nga yi ku ba ngi tandile, etc.
2d	"	"	u nga u nga yi ku ba u tandile, etc.
3d	"	"	a nga e nga yi ku ku ba e tandile, etc.

For synoptical specimens of the Continuative, Definite, and Indefinite forms of this tense, see § 288., ii-iv.

OPTATIVE MODE.

Present Tense.

Simple form—Affirmative, May I love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi nga tanda,	Si nga si nga tanda,
2d	u nga u nga tanda,	ni nga ni nga tanda,
3d	1 u nga (a) nga tanda,	ba nga ba nga tanda,
"	2 li nga li nga tanda,	a nga a nga tanda.

Negative, May I not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ngi nga ngi nge tande,	Si nga si nge tande,
2d	u nga u nge tande,	ni nga ni nge tande,
3d	1 u [a] nga a [e] nge tande,	ba nga ba nge tande,
"	2 li nga li nge tande, etc.,	a nga a nge tande, etc.

Second variety—Affirmative, I ought to love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Nga ngi tanda,	Nga si tanda,
2d	nga u tanda,	nga ni tanda,
3d	1 nga ye tanda,	nga be tanda,
"	2 nga li tanda, etc.,	nga ye tanda, etc.

Negative of second variety, I ought not to love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Nga ngi nga tandi,	Nga si nga tandi,
2d	nga u nga tandi.	nga ni nga tandi,
3d	1 nga ye nga tandi,	nga be nga tandi,
"	2 nga li nga tandi, etc.,	nga ye nga tandi, etc.

Emphatic form—Affirmative, Oh that I may love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Se nga ti ngi nga tanda,	Se nga ti si nga tanda,
2d	se nga ti u nga tanda,	se nga ti ni nga tanda,
3d	1 se nga ti a nga tanda,	se nga ti ba nga tanda,
"	2 se nga ti li nga tanda, etc.,	se nga ti a nga tanda, etc.

Negative, Oh that I may not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Se nga ti ngi nge tande,	Se nga ti si nge tande,
2d	se nga ti u nge tande,	se nga ti ni nge tande,
3d	1 se nga ti a nge tande,	se nga ti ba nge tande,
"	2 se nga ti li nge tande, etc.,	se nga ti a nge tande, etc.

For synoptical specimens of the Continuate, Definite, Indefinite, and Progressive forms of this tense, see § 294., iii-vi.

Past Tense.

Simple form—Affirmative, I would love, or have loved.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Kwa nga ngi nga tanda,	Kwa nga si nga tanda,
2d	kwa nga u nga tanda,	kwa nga ni nga tanda,
3d	kwa nga a nga tanda, etc.,	kwa nga ba nga tanda, etc.

Negative, I would not love, or have loved, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Kwa nga ngi nge tande,	Kwa nga si nge tande,
2d	kwa nga u nge tande,	kwa nga ni nge tande,
3d	kwa nga a nge tande, etc.,	kwa nga ba nge tande, etc.

For other varieties of this form : and for the Emphatic, Continuate, Definite, Indefinite, Correlative, and Progressive forms of this tense, see § 295., i-vii.

Future Tense.

Simple form—Affirmative, I ought to love forthwith, etc.

1st person, S.	Kwa nga ngi nga ze ngi tande, etc.
2d " "	kwa nga u nga ze u tande, etc.
3d " "	kwa nga a nga ze a tande, etc.

Negative, I ought not to love forthwith, etc.

1st person, S.	Kwa nga ngi nge ze ngi tande, etc.
2d " "	kwa nga u nge ze u tande, etc.
3d " "	kwa nga a nge ze a tande, etc.

Second variety—Affirmative, I must love presently, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Nga ngi ya ku tanda,	Nga si ya ku tanda,
2d	nga u ya ku tanda,	nga ni ya ku tanda,
3d	1 nga ye ya ku tanda,	nga be ya ku tanda,
"	2 nga li ya ku tanda,	nga ye ya ku tanda,
	etc.,	etc.

Negative of second variety, I must not love presently.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Nga ngi nga yi ku tanda,	Nga si nga yi ku tanda,
2d	nga u nga yi ku tanda,	nga ni nga yi ku tanda,
3d	nga ye nga yi ku tanda,	nga be nga yi ku tanda,
	etc.,	etc.

For other varieties of this form, and for synoptical specimens of the Emphatic, Continue, and Definite forms of this tense, see § 296., i-iv.

Present Perfect Tense.

Simple form—Affirmative, May I have loved, etc.

1st person, <i>S.</i>	Ngi nga nga ngi tandile, or tande,
2d " "	u nga nga wu tandile, or tande,
3d " "	u nga nga ye tandile, or tande :
1st person, <i>P.</i>	Si nga nga si tandile, or tande,
2d " "	ni nga nga ni tandile, or tande,
3d " "	ba nga nga be tandile, or tande,
	etc.

Negative, May I not have loved, etc.

1st person, <i>S.</i>	Ngi nga nga ngi nga tandile, or tandanga, etc.
2d " "	u nga nga wu nga tandile, or tandanga, etc.
3d " "	u [a] nga nga ye nga tandile, or tandanga, etc.
	etc.

For other varieties of this form, and for synoptical specimens of the Emphatic, Continue, Definite, and Progressive forms of this tense, see § 297., i-v.

Past Perfect Tense.

Simple form—Affirmative, I would have loved, etc.

1st person, <i>S.</i>	Kwa nga nga ngi be ngi tandile,
2d " "	kwa nga nga wu be u tandile,
3d " "	kwa nga nga ye be e tandile :
1st person, <i>P.</i>	Kwa nga nga si be si tandile,
2d " "	kwa nga nga ni be ni tandile,
3d " "	kwa nga nga be be be tandile,
	etc.

Negative, I would not have loved, etc.

1st person, <i>S.</i>	Kwa nga nga ngi be ngi nga tandile,
2d " "	kwa nga nga wu be u nga tandile,
3d " "	kwa nga nga ye be e nga tandile :
1st person, <i>P.</i>	Kwa nga nga si be si nga tandile,
2d " "	kwa nga nga ni be ni nga tandile,
3d " "	kwa nga nga be be be nga tandile,
	etc.

For other forms of this tense, see § 298.

Future Perfect Tense.

Simple form—Affirmative, I shall wish I had loved, etc.

1st person, <i>S.</i>	Ngi ya ku nga nga ngi tandile,
2d " "	u ya ku nga nga wu tandile,
3d " "	u [e] ya ku nga nga ye tandile ;
1st person, <i>P.</i>	Si ya ku nga nga si tandile,
2d " "	ni ya ku nga nga ni tandile,
3d " "	ba ya ku nga nga be tandile,
	etc.

Negative, I shall wish I had not loved, etc.

1st person, <i>S.</i>	Ku ya ku nga nga ngi nga tandile, <i>or tandanga,</i>
2d " "	ku ya ku nga nga wu nga tandile, <i>or tandanga,</i>
3d " "	ku ya ku nga nga ye nga tandile, <i>or tandanga ;</i>
1st person, <i>P.</i>	Ku ya ku nga nga si nga tandile, <i>or tandanga,</i>
2d " "	ku ya ku nga nga ni nga tandile, <i>or tandanga,</i>
3d " "	ku ya ku nga nga be nga tandile, <i>or tandanga, etc.</i>

For other forms of this tense. see § 299.

IMPERATIVE MODE.

Present Tense.

Simple form—Affirmative, Let me love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ma ngi tande,	Ma si tande,
2d	ma u tande,	ma ni tande,
3d	1 ma ka tande,	ma ba tande,
"	2 ma li tande,	ma wa tande,
	etc.,	etc.

Negative, Let me not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Ma ngi nga tandi,	Ma si nga tandi,
2d	ma u nga tandi.	ma ni nga tandi,
3d	ma ka nga tandi,	ma ba nga tandi,
	etc.,	etc.

Emphatic form—Affirmative, Do let me love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Mana ngi tande,	Mane si tande,
2d	man' u tande,	mane ni tande,
3d	man' a tande,	mane ba tande,
	etc.,	etc.

Negative, Do not let me love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Mana ngi nga tandi,	Mane si nga tandi,
2d	man' u nga tandi,	mane ni nga tandi,
3d	man' a nga tandi,	mane ba nga tandi,
	etc.,	etc.

For synoptical specimens of the Indefinite and Progressive forms of this tense, see § 302., iii., iv.

CONDITIONAL SUBJUNCTIVE.

Affirmative, If I love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Uma ngi tanda,	Uma si tanda,
2d	uma u tanda,	uma ni tanda,
3d	1 uma e tanda,	uma be tanda,
"	2 uma li tanda,	uma e tanda,
	etc.,	etc.

Negative, If I do not love, etc.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1st	Uma ngi nga tandi,	Uma si nga tandi,
2d	uma u nga tandi,	uma ni nga tandi,
3d	1 uma e nga tandi,	uma be nga tandi,
"	2 uma li nga tandi,	uma e nga tandi,
	etc.,	etc.

For synoptical specimens of other tenses in this mode, see § 306.

SYNOPTIC OUTLINE OF A REGULAR VERB

IN THE

PASSIVE VOICE.

§ 310. GENERAL REMARKS.—1. The principal rules for the formation of the passive voice have been already given. (§§ 204–206.)

2. It should be observed that the negative forms retain *a* final of the principal verb, and likewise *e*, not changing it, like the active in some instances, into *i*; thus, *a ngi tandwa*, I am not loved.

3. In other respects—save the inserting of *w* before the final vowel *a* of the principal verb, or in place of *l* in the present perfect *ile*, and the changing of the consonants, *b* to *ty*, *m* to *ny*, *mb* to *nj*, and *p* to *ty*, (§ 205); and save the use of *a* instead of *i* in some forms of the negative—the paradigm of the passive voice is so similar to that of the active, that a single example in each mode and tense, affirmative and negative, will be all that is required in illustration of its forms.

INFINITIVE MODE.

Aff. *Uku tandwa*, to be loved.

Neg. *Uku nga tandwa*, not to be loved.

INDICATIVE MODE.

Present Tense	{	Aff. Ngi tandwa.
		Neg. A ngi tandwa.
		" Ngi nga tandwa.
Past Tense	{	Aff. Nga tandwa.
		Neg. A nga tandwa.
		" A ngi tandwanga.

Future Tense	{	Aff. Ngi ya ku tandwa.
		Neg. A ngi yi ku tandwa.
Present Perfect Tense	{	" Ngi nga yi ku tandwa.
		Aff. Ngi tandiwe.
Past Perfect Tense	{	Neg. A ngi tandiwe.
		" Ngi nga tandiwe.
Future Perfect Tense	{	Aff. Ngi be ngi tandiwe.
		Neg. A ngi be ngi tandiwe.
Future Perfect Tense	{	Aff. Ngi ya ku ba ngi tandiwe.
		Neg. A ngi yi ku ba ngi tandiwe.

POTENTIAL MODE.

Present Tense	{	Aff. Ngi nga tandwa.
		Neg. Ngi nge tandwe.
Past Tense	{	Aff. Be ngi nga tandwa.
		Neg. Be ngi nge tandwe.
Future Tense	{	Aff. Ku nga ngi ya ku tandwa.
		Neg. Ku nga ngi nga yi ku tandwa.
Present Perfect Tense	{	Aff. Ku nga ngi tandiwe.
		Neg. Ku nga ngi nga tandiwe.
Past Perfect Tense	{	Aff. Ku nga ngi be ngi tandiwe.
		Neg. Ku nga ngi be ngi nga tandiwe.
Future Perfect Tense	{	Aff. Ku nga ngi ya ku ba ngi tandiwe.
		Neg. Ku nga ngi nga yi ku ba ngi tandiwe.

OPTATIVE MODE.

Present Tense	{	Aff. Nga ngi tandwa.
		Neg. Nga ngi nga tandwa.
Past Tense	{	Aff. Kwa nga ngi nga tandwa.
		Neg. Kwa nga ngi nge tandwe.
Future Tense	{	Aff. Nga ngi ya ku tandwa.
		Neg. Nga ngi nga yi ku tandwa.
Present Perfect Tense	{	Aff. Ku nga nga ngi tandiwe.
		Neg. Ku nga nga ngi nga tandiwe.
Past Perfect Tense	{	Aff. Kwa nga nga ngi be ngi tandiwe.
		Neg. Kwa nga nga ngi be ngi nga tandiwe.
Future Perfect Tense	{	Aff. Ku ya ku nga nga ngi tandiwe.
		Neg. Ku ya ku nga nga ngi nga tandiwe.

IMPERATIVE MODE.

Present Tense	{	Aff. Ma ngi tandwe.
		Neg. Ma ngi nga tandwe.
Present Perfect Tense	{	Aff. Ma ngi be ngi tandiwe.
		Neg. Ma ngi be ngi nga tandiwe.
Future Tense	{	Aff. Ma ngi be ngi ya ku tandwa.
		Neg. Ma ngi be ngi nga yi ku tandwa.

SUBJUNCTIVE MODE.

Present Tense	{	telic	Aff. Ngi tandwe.
			Neg. Ngi nga tandwe.
	{	cond.	Aff. Uma ngi tandwa.
			Neg. Uma ngi nga tandwa.
Past Tense	{		Aff. Uma nga tandwa.
			Neg. Uma ngi nga tandwanga.
			etc., etc.

SECT. 6.—*Irregular Verbs.*

§ 311. The conjugation of an *irregular vowel* verb differs from that of a regular verb only so far as a difference is required by the laws of euphony in the elision or crasis of contiguous vowels, and in some of the forms of the imperative.

1. The final vowel *a* or *i* in the auxiliary, pronoun, or negative, immediately preceding a vowel verb, is cut off, and its place denoted by an apostrophe; thus,

Ngi y' aka for *ngi ya aka*; *ngi y' enza* for *ngi ya enza*; *ngi ng' enzi* for *ngi nga enzi*; *w' azi* for *wa azi*; *y' oswa* for *ya oswa*.

2. When the vowel verb is preceded by a pronoun whose final vowel is *u*, excepting *bu*, or preceded by a pronoun consisting of *u* or *i*, these letters change to their corresponding consonantal vowels, *w* and *y*; thus,

Kwaziwa for *ku aziwa*; *wenzile* for *u enzile*; *yakiwe* for *i akiwe*; *yomile* for *i omile*. The pronoun *bu* before a vowel verb drops *u*, not changing it to *w*, which would be incompatible with *b*; thus, *b' aziwe* for *bu aziwe*.

3. The pronoun *a* before a vowel verb is generally dropped; thus,

Ukuba azi for *ukuba a azi*; *a ze ome* for *a ze a ome*; *amanzi anda* for *amanzi a anda*; *amatole oma* for *a oma*.

But sometimes the pronoun *a* is retained before a vowel verb, especially when it involves the relative, the hiatus being relieved by the use of the semi-vowel *w*, and sometimes *y*; thus,

Amadoda a wazi; *a womile*; *a yona* (for *a ona*). In the past tense, however, the relative *a* and the personal *a* are preserved each separate, the second taking the semi-vowel *w*, and then, before vowel verbs, the *w* is retained while the *a* (personal) is elided; thus, *amadoda a wa jika* for *a a jika*, who (they) arrived; *a wa tanda* for *a a tanda*, who loved; *a w' azi* for *a a azi*, who knew; *a w' ona* for *a a ona*, who sinned.

4. The relative *o*, and *o* in the pronoun, emphatic form of the future, are generally retained before vowel verbs, the hiatus being relieved by the use of *w*, or sometimes *k'w*; thus,

Wena o waziyo; *umuntu o wonayo*; *indoda e yo kwazi*; *inkomo e yo kwoma*. Sometimes, however, the relative *o* is used before a vowel verb without *w*; and sometimes it is dropped; thus, *yena o onayo*; *umuntu omayo* for *o omayo* or *o womayo*; *yenu alayo* for *o alayo*.

REM.—The pronoun accusative before irregular vowel verbs is subject to the same laws of elision and contraction as the pronoun nominative; thus, *ngi ya b' azi* for *ba azi*; *ngi kwenzile* for *ku enzile*.

§ 312. 1. The imperative mode of vowel verbs differs from that of regular verbs in prefixing the euphonic *y* to the second person, singular and plural, and also in the elision or crasis of vowels for the sake of euphony; thus,

Yaka, build (thou): *yakani*, build (ye); *ma ng' enze*, let me do; *ma s' ose*, let us roast. (See § 234.)

2. The imperative, second person, may be formed also by the use of *ma* in these, as in other verbs, except so far as elision or crasis produces a change; thus,

Ma kwake for *ma u ake*, build thou; *ma n'enze* for *ma ni enze*, do ye. (§ 224., 1., d.)

§ 313. The conjugation of an *irregular monosyllabic* verb differs from that of a regular verb in the forming of the imperative, second person, by prefixing *yi* to the root; thus,

Yiya, go (thou); *yizani*, go ye, from *uku ya*; *yiza*, come (thou); *yizani*, come ye, from *uku za*.

REM.—These verbs may also form the imperative, second person, by means of the auxiliary *ma*, as in the case of regular verbs; thus, *ma u ye*; *ma u ze*. (§ 224., 1., d.)

§ 314. 1. Some monosyllabic verbs are irregular also, in that the *a* of the auxiliary, pronoun, or negative, immediately preceding, is changed to *e*. This may come from the restoration and coalescence of an obsolete initial *i* of the verb with final *a* of the preceding word. Or it may come from the restoration of an obsolete initial *e*, especially since verbs beginning with *e* are not uncommon, while there is scarcely more than one or two beginning with *i* in the whole language. On the first supposition the more proper mode of writing such words would be to unite the two; thus,

Bezu (= *ba iza*); *ba ngezi* (= *nga izi*); but on the second, to elide the final vowel of the preceding word; thus, *b' eza* (= *ba eza*); *ba ng' ezi* (= *nga ezi*), like *b' enza*, *ba ng' enzi*. It is more convenient, however, and, withal, attended with no difficulty, to write the *e* with the preceding word; thus, *be za*; *ba nge zi*, just as it is more convenient to write *ngi ponsu ku wa*, than to write *ngi pons' uku wa*; and *a ngi zu ku tanda*, instead of *a ngi z' uku tanda*; and *ngi sandu ku fika*, instead of *ngi sand' uku fika*.

2. Of this class of irregular verbs are the following, *uku ma*, to stand; *uku mba*, to dig; *uku va*, to come, turn; *uku za*, to come; *uku zwa*, to hear; thus,

'*Si ye ma*,' we are standing; '*be mba*,' they dig; '*ba ye za*,' they are coming; '*si ye zwa*,' we hear; '*a be mi*,' they do not stand; '*a ke zi*,' he is not coming.

REM.—When *uku za* is used as an auxiliary to mark the correlative form of verbs, where it has the force of *then*, *until*, and in certain periphrastic negative forms, there is no change of *a* to *e* in the pronoun or other word before it; thus, '*nga za nga bona*;' '*ba ze ba bonile*;' '*a ba zanga ba bone*.' But when it is used as an auxiliary of the future tense, the preceding *a* is generally changed to *e* in the negative, though not in the affirmative; thus, '*a be zu ku hamba*,' they are not about to go; '*amadoda a we zu ku fika*,' the men are not about to arrive; '*ba za ku hamba*,' they are about to go; '*amadoda a za ku fika*,' the men are about to arrive.

OBSERVATIONS.—Looking at these irregular verbs in the cognate dialects, we find the following forms:—

1. *Uku ma*: in the Setyuana, 'go ema,' to stand; 'ba eme,' they stand; 'ba thla ema,' they shall stand. In the Kinika, 'ku ima,' to stand; 'a imaya,' he standing. In the Momenya, 'me kema,' I stand; Ngola, 'ngemanu,' I stand; Songo, 'ami nemana,' I stand; Kiriman, 'de imela,' I stand; Nyamban, 'ne emile,' I stand.

2. *Uku mba*: in the Kiswahili, 'ku timba,' to dig; in the Kinika, 'ku zimba'; in the Sena and Tette, 'ku kumba'; in the Mpongwe, 'go tumba.'

3. *Uku za*: in the Kinika, 'ku za,' to come; 'na za' or 'mimi naza,' I come; 'yunda ku za,' he shall come; in the Kikamba, 'uka:' Kipokomo, 'za;' Kihiau, 'issa;' Sena and Tette, 'ku dza;' Kabenda, 'me kuiza,'—I come; Oloma, 'mi ezi,' I come; Mimboma, 'ngi zidi,' I come; Kasands, 'ngo isa,' I come; so likewise in the Ngola, 'ngesa;' Lubalo, 'nesa;' Songo, 'ngi sam' and 'ami nesa.'

4. *Uku zwa*: in the Setyuana, 'go uthlua,' to hear; 'ba uthlua,' they hear; in the Inhambane, 'ku pua,' to hear; Sofala, 'ko zwa;' Kikamba, 'ku iwa,' to hear; 'na iwe,' let him hear; Ebe, 'mi wo,' I hear; Goali, 'ma wuo,' I hear; Basa, 'mu wo,' I hear; Opanda, 'ma wo;' Pangela, 'nda yewa;' Kiriman, 'de iwa;' Niki, 'me dsuo;' Kambali, 'mu wua.'

§ 315. 1. The irregular verb *uku tyo*, to say, retains *o* as a terminating vowel throughout all its forms, both of derivation and inflection, of mode and tense, affirmative and negative; thus, *uku tyono*, to speak together, with one another; *uku tyolo*, to speak for; so in the negative, *a ngi tyo*, I speak not; the present perfect, *ngi tyilo*, I have spoken; the passive, *ku tyiwo*, it is said; potential, negative, *a ngi nge tyo*, I can not say; so in the past tense, the negative suffix *nga* changes *a* final to *o*, as by attraction; thus, *a ngi tyongo*, I did not say.

2. The irregular verbs *ukwazi* and *uku ti* change final *i* to *a* in taking the negative suffix *nga*; thus, *a ng' azanga*, I did not know; *a ngi tanga*, I did not say. The passive, present, past, and future, of these verbs, is formed by suffixing *wa*; thus, *kwazira*, it is known; *ku tiwa*, it is said. Their other passive forms follow the general rule, changing *l* into *w*; thus, *ng' aziwe* from *ng' azile*; *ku tiwe* from *ku tile*. The imperative and telic subjunctive modes retain the final *i* in these verbs; thus,

'Ma ni ti,' say ye: 'ma s' azi,' let us know; 'u si fundise s' azi,' teach us that we may know; 'ni m fundise ukuba azi,' teach him that he may know.

§ 316. The substantive verb, *uku ba*, to be, is conjugated regularly, except the imperative mode, which follows the rule for other monosyllabic verbs; thus, *yiba*, be (thou); *yibani*, be ye. This verb, however, is seldom used in the present, indicative, except in the compound *ubani* (= *u-ba-ni*), he is what! who? The mere presence of a person or thing is expressed by the use of *kona*, contracted *ko*; thus,

'U kona,' he (is) present; 'ba kona,' they (are) present; 'zi kona izinkomo,' there are cattle present.

REM. 1.—This omission of the verb of existence in the present tense, and as a mere copula, is natural, and not uncommon in the primitive or more uncultivated state of a language, the force of it being found in the noun or pronoun. For as, on the one hand, the idea of existence can not be conceived by the mind, except as it is connected with some object, so, on the other, the conception of any object must include or imply that of its existence.

REM. 2.—*a.* But when more than ordinary stress is to be given to the idea of existence, as in the imperative mode, or in expressing a negative; or when it is important to designate the relations of mode, as in the potential, or of time, as past or future, this verb, *uku ba*, to be, is required and used; thus,

‘Yiba nomsa kumi,’ be merciful to me; ‘ku nga ba iyo,’ it may be it; ‘wa ba ngumuntu,’ he was a person; ‘kwa ba ngabantu,’ it was people.

b. So in the use of adjectives as predicates, the verb *ba* is omitted in the present, indicative, but used in the other tenses and modes; thus,

‘Ngi mkulu,’ I (am) great; ‘nga be [ngi] mkulu,’ I (was) great; ‘ngo ba mkulu,’ or ‘ngo ba ngi mkulu,’ I will be great; ‘ma ngi be mkulu,’ let me be great; ‘ngi nga ba mkulu,’ I may be great.

c. Sometimes the verb *uku ya*, to go, is used instead of *uku ba*, to point out the relation of time in examples like the foregoing; thus,

‘Igama lake la ye li ngUfaku’; though ‘la li ngUfaku’ would be the common, more classic form.

REM. 3.—*a.* In place of *uku ba*, as a mere copula in the present tense, where the predicate is a noun specifying identity, one of the euphonic copulative particles, *y*, *ng*, or *w*, is often, though not always, used; thus,

‘Ku yinkomo,’ it (is) a cow; ‘ku ngumuntu,’ it is a person; ‘ku wamadoda,’ it is men; ‘ku umuti’ or ‘ku wumuti,’ it is a tree; ‘ku uboya,’ it is wool.

b. When the predicate consists of a pronoun, in which case the simple and conjunctive pronominal forms are often united, the euphonic copula, *ng*, *y*, or *w*, is often used in the same way as when the predicate is a noun; thus,

‘Ku nguye,’ it is he (‘umuntu,’ etc.); ‘ku yiyo,’ it is it (‘inkomo,’ etc.); ‘ku ngawo,’ it is they (‘amadoda,’ etc.).

c. Sometimes the general pronoun *i*, simple form of the third class, singular, is joined with the conjunctive form of the pronoun of other classes according to the noun referred to, the two pronouns together becoming a predicate with, or without, the euphonic copula *y*, or *ng*; thus,

‘Ku yilo’ or ‘ku ngilo,’ it is it (‘itole,’ etc.); ‘ku yibo,’ it is it (‘uboya,’ etc.); ‘ku yiso,’ it is it (‘isitelo,’ etc.); ‘ku izo,’ it is they (‘izinto,’ etc.); ‘ku yiti,’ it is we; though *i tina* would be better.

d. Sometimes the definite form of the pronoun is used instead of the conjunctive, especially where emphasis or great precision is required; thus,

'I nguwona,' 'i wona,' or 'ku wona,' it is just it ('umuti,' etc.); 'ku yikona,' it is it ('uku ma,' etc.); 'i bona,' it is they ('abantu,' etc.); 'ku itina,' it is we ourselves.

e. Sometimes the simple and conjunctive forms are united and used as a predicate, without any euphonic copula; thus,

'Ku uye,' it is he ('umuntu,' etc.); 'ku lilo,' or 'i lilo,' it is it ('itole,' etc.); 'ku lulo' or 'i lulo,' it is it ('uluti,' etc.); 'ku ngimi,' it is I.

REM. 4.—a. In negative propositions as, *ngi nga bi ko*, the consonant *b* is often dropped, and the vowel *i* coalescing with *a* in *nga* makes *nge*; thus,

'Ngi nge ko,' I not being present; 'sa be si nga bi ko,' contracted, 'sa be si nge ko,' or 'sa si nge ko,' we were not present.

b. In negative propositions, denying identity, the negative is generally expressed by *a si*, without any use being made of the substantive verb; thus,

'A si ngumuntu,' or 'a si 'muntu,' it is not a person; 'a si nguye,' or 'a si ye,' or 'a suye,' it is not he; 'a si yinkomo,' or 'a si 'nkomo,' or 'a sinkomo,' it is not a cow; 'a si yiyo,' or 'a si yo,' or 'a siyo,' it is not it. This form of negative consists of the general pronoun *i*, third person, third class, singular, the negative *a*, and the euphonic *s* inserted to relieve the hiatus. The *i* (in *si*), the subject of the proposition, is sometimes omitted; thus, 'a sumuntu,' 'a suye,' 'a siyo.' Here, *uye* and *iyo* (the simple and conjunctive forms of the pronoun, united) constitute the predicate; but sometimes only the conjunctive form of the pronoun is used as predicate; thus, 'a si ye,' 'a si yo.' Sometimes the general pronoun *ku* constitutes the subject of the proposition, instead of *i*; in which case, there being no hiatus between the negative *a* and the pronoun, the *s* is not required; thus, 'a ku 'muntu,' 'a ku 'madoda; 'a ku so tina,' it is not we; 'a ku ngabo,' it is not they.

REM. 5.—This verb, *uku ba*, is often used with the preposition *na*, with, in the sense of *to have*, *to be with*, i. e., *to be in possession of*; though here also, in the present, indicative, the verb is generally omitted; thus,

'Ba be nemali,' they had money; 'ngi nabantu,' I have people. In the affirmative, the vowel *a*, of *na*, coalesces with the initial vowel of the noun; thus, 'ngi nemali' (= 'na-imali'); 'si nomuti' (= 'na-umuti'); 'si namakaza' (= 'na-amakaza').

But in the negative the *na* generally remains unchanged, the initial vowel of the noun being elided; thus,

'A ngi na 'mali,' I have no money; 'a si na 'luto,' we have nothing; 'ba be be nga bi na 'lizwe,' contracted, 'ba be nge na 'lizwe,' they had no country.

SECT. 7.—*Defective Verbs.*

§ 317. 1. There appears to be but one defective verb in the Zulu language, viz., *musu*; and this, signifying *must not*,

may, perhaps, be the causative form of *muka*, depart, since *musa*, *cause to depart*, *put away*, might be thus derived by changing *k* into *s*, examples of which occur in some other verbs, as in *vusa*, from *vuka*; *susa*, from *suka*.

2. But in the sense of *must not*, this verb *musa* is used only in the present tense, imperative, addressing the second person; and is generally followed by the infinitive; thus,

‘Musa uku hamba,’ you must not go, that is, put away going: ‘musani uku vilapa,’ ye must not be idle.

3. It is sometimes used where the command or wish has reference to the third person; though in this case *musa* is addressed, or considered as addressed, to a person, or persons, present, while the second verb takes a personal form instead of the infinitive; thus,

‘Musa ba nga hamb’i,’ they must not go, or, you must not let them go; ‘musa zi nga hamb’i izinkomo,’ the cattle must not go, or, let not the cattle go.

4. This form is sometimes used in the second person; thus,

‘Musa u nga hamb’i,’ you must not go; ‘musani ni nga hamb’i,’ ye must not go.

CHAPTER VI.

ADVERBS.

§ 318. In the Zulu language the necessity for some adverbs is superseded by the use of certain verbs, which involve the force of what is often expressed by the use of an adverb in some other languages; thus, *lunga*, be right, good, do well; *andulela*, go before, be first; *sandu*, *sandu ku jika*, arrive recently; *ponsa* or *citya*, *ngi ponsu ku fa*, I am almost dead, I scarcely escape dying; *nga citya ku wa*, I nearly fell; *tyetya u buye*, return quickly, *i.e.*, make haste and return; *buya u funde*, read again, *i.e.*, return and read.

§ 319. Most of the adverbs in the Isizulu, like many in other languages, are derived or compounded from other words:—

1. From a VERB; as, *kusasa*, early, from *uku sa*, to dawn, be light, clear; *kuqala*, first; *gede*, after, when; *funa*, lest.

2. From a NOUN; as, *mandulo*, first, and *endulo*, anciently, from *indulo*, antiquity, and this, from the verb *andula*, be first; *endhle*, abroad, in the field; *amanga*, no, falsely; *imbala*, indeed; *emini*, in the day time, open day, midday; *emuva*, *emva*, or *emveni*, from an obsolete noun, *umura*, the rear, after, and this noun from the verb *uku va*, to come, be formed, appear, follow after, abound.

3. From an ADJECTIVE ; as,

Kakulu, greatly ; *kanye*, once ; *kaningi*, often, frequently.

4. From a PRONOUN ; as,

Kona, then, there ; *loku*, whereas, since, when ; *kaloku*, now.

5. From a PREPOSITION and a NOUN ; as, *ngemihla* (*nga-imihla*), daily, *i. e.*, by days ; *ngamandhla* (*nga-amandhla*), powerfully ; *ngamabomu* (*nga-amabomu*), and *ngesibomu* (*nga-isibomu*, designedly ; *namhla* (*na-umhla*), to-day.

6. From a NOUN and an ADJECTIVE ; as, *endawonye*, together, in one place, from *indao-inye* ; *'nyakenye*, a year ago, last year, from *inyaka-inye* ; *umhlaumbi*, or, plural, *imihlaimbi*, perhaps, from *umhla*, day, and *umbi*, from *mbili*, two, secondary ; hence, another, some, some day or other ; *katisimbe*, perhaps, probably, from *isikati*, time, and *simbe*, and this, too, from *mbili*, a secondary, *i. e.*, some other time.

7. From a PREPOSITION and an ADJECTIVE ; as, *kuhle* (*ku-hle*), well ; *kuningi*, plentifully ; *kakulu* (gen. *ku-kulu*), greatly.

8. From a PREPOSITION and an ADVERB ; as, *nakanye*, never ; *ngapi* ? where ? whither ?

9. Some adverbs and a few prepositions are derived from NOUNS, and likewise from ADJECTIVES, by prefixing the particle *pa*, which corresponds nearly to the English prefix *be*, in *be-fore*, *be-neath* ; as in, *pandhle* (*pa-endhle*), without, outside ; *pezulu* (*pa-izulu*), above ; *pakati* (*pa-kati*, the root of *umkati*, space, *isikati*, time), within ; *pambili* and *pambi* (*pa-mbili*), before, in front, beyond ; *pansi*, beneath ; *pesheya*, beyond (the river) ; *pakade*, for a long time.

REM. 1.—Any adjective may be used adverbially, by prefixing the particle *ka* ; thus *de*, long, *kade*, far ; *kulu*, great, *kakulu*, greatly.

REM. 2.—The *nga* which is often coupled with an adverb, or a preposition, serves sometimes as a mere expletive, and sometimes for emphasis to strengthen the force of the following word.

REM. 3.—*Umhlaumbi*, plural, *imihlaimbi*, belongs to the Kafir or Xosa dialect, while its synonym *katisimbe* belongs to the Isizulu. (See above, 6.)

REM. 4.—*a*. The paragogic particle *ke* is an expletive suffix, carrying the accent forward to the final syllable of the word to which it is subjoined, and having the force of *accordingly*, *then*, *thus*, *now*, *therefore* ; as, *hambake*, go then. (§ 214., Rem. 2.)

b. The particles *nje* and *bo* are also often used as expletives after other words, though rarely subjoined ;—the former, *nje*, in the sense of *thus*, *so*, *merely*, *now*, *just*, *simply for the sake of it* ; thus, *ngi ya hamba nje*, I just go, I am walking just for the sake of walking ;—the latter, *bo*, in the sense of *indeed*, *of course*, *then*, *there* ; thus, *qabo*, no indeed ; *sukani bo*, get away there.

§ 320. Adverbs may be divided into several classes, of which the principal are the following:—

I. Adverbs of Time.

Emini, loc. c. of imini, day,	At mid-day.
Endulo, loc. c. of indulo, antiquity,	in ancient time.
Futi,	again, often.
Intambama, noun,	towards evening.
Izolo, noun,	yesterday.
Kade, ka-de,	long ago, just now.
Kaloku, ka-loku,	now.
Kaloku nje,	just now.
Kansinyane, ka-masinyane,	immediately.
Kanengi, ka-ningi,	much, often.
Kanye, kunye, okanye, ka-nye, etc.,	once, together.
Ko,	present, here, there.
Kona, ko-na,	now, then, when.
Konje, ko-nje,	just now, speedily.
Kupela, v. uku pela, to end,	finally.
Kusasa, v. uku-sa-sa, yet dawning,	early dawn.
Kusihlwa, v. sa-ihlwa, yet declining,	dusk of evening.
Kutangi,	day before yesterday.
Kuqala, v. uku qala, to begin,	first.
Loku, la-uku,	then, when, since.
Mandulo, n. plural, amandulo,	at first.
Manje, ma-nje <i>or</i> -anje,	this moment.
Masinyane, ma-sinyane,	soon, speedily.
Nakanye, na-kanye,	decidedly, never.
Namihla, na-umhla, with day,	to-day.
Napakade,	ever.
Ngenihla, nga-imihla, by days,	daily.
Ngomso, nga-umso, dawning,	to-morrow.
Nxa, n. inxa, side, sake, cause,	when, if.
Pakade, pa-kade,	long time.
Qede, v. uku qeda, to finish,	after, when.

II. Adverbs of Place.

Apa, <i>or</i> lapa, a- <i>or</i> la- pa,	Here.
Apo, <i>or</i> lapo, a- <i>or</i> la- po,	there.
Apaya, <i>or</i> lapaya, apa- <i>or</i> lapa- ya,	yonder.
Eduze,	near.
Emva, loc. c. of obs. n. umva, rear,	behind, after.
Endawonye, n. and adj. indao-inye,	together.
Endhle, loc. c. of n. indhle, field,	out, abroad.
Ezansi, loc. c. of obs. n. izansi, sand,	below.
Katyana, dim. of kati, umkati, space,	distant, far.
Ko, <i>or</i> kona,	here, there.

Kona lapa,
 Kona lapo,
 Kude, ku-de,
 Kunye, *or* kanye,
 Kufupi, ku-fupi, short,
 Malungana, ma-lungana, v.
 Neno, na-enu,
 Nga lapa,
 Nga lapo,
 Nganeno, nga-neno,
 Nganxanye, nga-inxa inye,
 Pakati, pa-kati, unkati, space,
 Pambili, pa-mbili,
 Pandhle, pa-endhle, in the field.
 Pansi, pa-nsi, *or* -ansi, sand,
 Pezulu, pa-izulu, heaven,

just here.
 just there.
 far, far away.
 together.
 shortly, near.
 opposite to, near.
 this side (of).
 here, this way.
 there, that way.
 on this side.
 partially, aside.
 in the midst, within.
 before, beyond.
 without, abroad.
 down, below.
 up, above.

III. *Adverbs of Manner.*

Imbala, n. from bala, make clear,
 Inpela, n. from uku pela, to end,
 Kahle, *or* kuhle, ka- *or* ku -hle, nice,
 Kakulu, ka-kulu, great,
 Kabi, *or* kubi, ka- *or* ku -bi, bad,
 Kambe, ka-mbe,
 Kanjalo, ka-njalo,
 Kangaka, ka-ngaka,
 Ke, uku ka, to reach,
 Nja, nje,
 Njalo, nja-lo,
 Njenga, nje-nga,
 Njengaloku, njenga-loku,
 Ngaka, nga-ka,
 Ngesibomu, *or* ngamabomu,
 Ze,
 Qata,

Indeed, truly.
 verily, utterly.
 well, nicely.
 greatly, very, especially.
 bad, poorly.
 of course, naturally.
 so, again, likewise.
 so much, thus, so.
 accordingly, therefore.
 thus, so, just so.
 so, thus, and so on.
 accordingly, like as.
 like unto, just as.
 such, so much.
 on purpose, willfully.
 empty, naked, vain.
 quite, wholly.

IV. *Interrogative Adverbs.*

Ini na? i-, it, -ni, what? -na = ?
 Kanjani na? ka-njani na?
 Kangakanani na?
 Na?
 Njani na? nja-ni-na?
 Ngani na? nga-ni-na?
 Ngakanani na? nga-ka-na-ni-na?
 Nini na? ni-ni-na?
 Pi na? *or* ngapi na?
 Po? poge? ini po? po ini na?

What? why? whether?
 how? like what?
 how much?
 inter. particle = ?
 like what? how?
 with what? why?
 how much?
 when?
 where? whither?
 why? why then?

V. *Numeral Adverbs.*

Kanye, ka-nye, one,	Once.
Kabili, ka-bili, two,	twice.
Katatu,	thrice.
Kane,	four times.
Kahlanu, <i>or</i> kwa 'silhanu,	five times.
Katatisitupa, <i>or</i> kwa 'situpa,	six times.
Kwa sikombisa,	seven times.
Kwa shiyagalombili,	eight times.
Kwa shiyagalolunye,	nine times.
Kwa yishum,	ten times.
Kwa yikulu,	a hundred times.
Kwa yinkulungwane,	a thousand times.

VI. *Various kinds of Adverbs.*

Ai, <i>or</i> hai,	No.
Aitye, ai-tye,	not so, no.
Amanga, n. pl. from uku unga, to be- guile,	not so, it's false.
Ehe,	yes.
Ewe,	yes.
Iji, <i>or</i> ijile, i, he, and jila, nod,	yes, truly.
Imihlaimbi, imihla-imbi,	perhaps.
Isibili,	truly, very.
Iugabe, i, it, -nga, may, -be, be,	perhaps.
Kanti, ka, -nti, <i>or</i> -anti, the contrary,	whereas, but.
Katisimbe, isikati-esimbe,	perhaps, probably.
Kodwa, ka-udwa,	only, but.
Kumbe, ku-mbe,	probably.
Pela, v. uku pela, to conclude,	then, of course.
Umlaumbi, umhla-umbi,	perhaps.
Yebo, ye-bo,	yes, indeed !
ea, <i>or</i> cabo,	no.
qa, <i>or</i> qabo,	no.

§ 321. There is a class of words in the Zulu language which might be called Pronominal Adverbs, or Pronomino-Locative Adverbs, since they are composed in part of pronouns, and are used to point out the locality of a person or thing, as being *here*, *or there*, *or there yonder* ; thus,

Nangu, here he is ; *nango*, there he is ; *nanguya*, there he is in the distance.

§ 322. These pronominal adverbs consist of the preposition *na*, and a pronoun of the simple form, together, in most cases, with some epenthetic euphonic medial, as *ng*, *m*, *n*, *ns*, or *nt* ; thus,

Nangu (= *na-ng-u*), even he, here he is; *namba* (= *na-m-ba*), even they, here they are. Here the office of *ng* and *m* is merely to soften and facilitate the combination *na-u*, and *na-ba*, in accordance with principles already stated. (§§ 24., 32., 35.)

REM. 1.—Pronominal adverbs for nouns of the fourth class require no euphonic medial, since the two essential elements are easily united and enunciated without the intervention of any other sound; thus, *nasi* (*isibuko*), here it is (the glass); *nazi* (*izibuko*), here they are (the glasses). Sometimes, but not always, the pronominal adverb of the eighth class employs a medial *n* before the *k*; thus, *nanku* or *naku* (*ukuna*), here it is (rain). When the incipient of the noun contains the *n*, this sound is generally introduced, as by attraction, into the pronominal adverb; thus, *nanzi* (*izinkomo*), here they are (cattle). (§ 36.)

REM. 2.—In the pronominal adverb for nouns of the second class, plural, we have, sometimes, the euphonic medial *ng*; but more frequently, in pure Zulu, we have the sharper corresponding equivalent *nk*; thus, *nanga* or *nanka* (*amadoda*), here they are (the men). And in the singular of the sixth class we sometimes hear *nanku* instead of the softer and more usual *nangu* (*umuti*), here it is (the tree, or medicine, etc.).

REM. 8.—In the singular of the third class, and in the plural of the sixth, we have the medial *ns*; thus, *nansi* (*inkomo*), here it is (the cow); *nansi* (*imiti*), here they are (the trees). In the singular of the second and fifth classes, we have the medial *nt*, and the pronouns *i* and *u*; thus, *nanti* (*itole*), here it is; *nantu* (*uti*), here it is; though in the Xosa dialect, we find *nali* and *nalu*.

§ 323. These pronominal adverbs put on different forms not only to accord with the number and class of the noun referred to, but to express, in some measure, also the comparative nearness or distance of the person or thing spoken of; thus,

Nangu, here he is; *nango*, there he is; *nanguya*, there he is in the distance; so, *namba*, *nambo*, *nambuya*.

§ 324. The common form of these words, with the corresponding import, may be seen by a glance at the following—

Table of Pronomino-Locative Adverbs.

SINGULAR.			PLURAL.		
Here he, she, or it is.	There he, she, or it is.	Yonder he, she, or it is.	Here they are.	There they are.	Yonder they are.
1 <i>Nangu</i> ,	<i>nango</i> ,	<i>nanguya</i> ;	<i>namba</i> .	<i>nambo</i> ,	<i>nambuya</i> .
2 <i>Nanti</i> ,	<i>nanto</i> ,	<i>nantiya</i> ;	<i>nanka</i> ,	<i>nanko</i> ,	<i>nankaya</i> .
3 <i>Nansi</i> ,	<i>nanso</i> ,	<i>nansiya</i> ;	<i>nanzi</i> ,	<i>nanzo</i> ,	<i>nanziya</i> .
4 <i>Nasi</i> ,	<i>naso</i> ,	<i>nasiya</i> ;	<i>nazi</i> ,	<i>nazo</i> ,	<i>naziya</i> .
5 <i>Nantu</i> ,	<i>nanto</i> ,	<i>nantuya</i> ;	<i>nazi</i> ,	<i>nazo</i> ,	<i>naziya</i> .
6 <i>Nangu</i> ,	<i>nango</i> ,	<i>nanguya</i> ;	<i>nansi</i> ,	<i>nanso</i> ,	<i>nansiya</i> .
7 <i>Nambu</i> ,	<i>nambo</i> ,	<i>nambuya</i> ;	<i>nambu</i> .	<i>nambo</i> ,	<i>nambuya</i> .
8 <i>Naku</i> ,	<i>nako</i> ,	<i>nakuya</i> ;	<i>naku</i> ,	<i>nako</i> ,	<i>nakuya</i> .

§ 325. 1. For the first and second person, singular, use is sometimes made of the forms used for the third person, singular, first class; thus,

Nangu (*mina*), here I am; *nangu* (*uena*), here thou art. And for the first and second person, plural, use is sometimes made of the forms used for the third person, plural, first class; thus, *namba* (*tina*), here we are; *nambo* (*nina*), there ye are.

2. But instead of these forms for the first and second persons, the pronouns are often used with the adverbs *lapa*, *lapo*, and *lapaya*; thus,

Ngi lapa, here I am; *ni lapo*, there ye are. Or, instead of the adverb *lapa*, we may have the preposition *na*, with the conjunctive form of the required pronoun; thus, *u nami*, thou (art here) with me; *ngi nenu*, I (am here) with you.

REM. —The pronouns of the third person are sometimes used like those of the first and second, with the adverbs *lapa*, *lapo*, and *lapaya*; thus, *ba lapa*, they are here; *ba lapo*, they are there.

CHAPTER VII.

PREPOSITIONS.

§ 326. 1. In the Isizulu, as in many other languages, especially among the African dialects, the same word appears, according to its use and connection, sometimes as an adverb, and sometimes as a preposition, or as a conjunction.

2. Several words, which are used in the twofold capacity of an adverb and a preposition, when they serve as the latter, are always followed by another, as *kwa*, *na*; thus,

Pezu kwomuti (= *kwa-umuti*), upon the tree; *eduze nentaba* (= *na-intaba*), near the mountain.

REM. 1.—The preposition *kwa* seems to be a compound of the preposition *ku* and the genitive particle *a*, the elements of which are still retained in their original separate use in the case of proper nouns, the names of persons; thus, *pambi ku ka 'Faku* (*a* hardened by *k*), before Faku.

REM. 2.—This twofold use of prepositions is not peculiar to the Isizulu; neither is the second so superfluous as some might at first suppose. The same, in substance, may be seen in such English words and phrases as *up-on*, *in-to*, *with-in*, *near to*, *near by*, *before* (= *by-fore*). And the force of each preposition may generally be seen in such Zulu phrases as, *eduze nentaba*, = near with, near by, or close to the mountain; *pezu kwomuti*, = up on, or up to the tree; *pambi ku ka 'Faku*, = opposite to, or in the presence of Faku.

REM. 3.—The principal preposition is often preceded by *nga*, which may be used, as in case of the adverbs, not only for euphony, or as an expletive, but also to modify or strengthen the preposition which it precedes; thus, *pezu*, above; *nga pezu*, over above; *pansi*, below; *nga pansi*, down below.

§ 327. Most of the Zulu prepositions* are contained in the following list:—

* Bantu languages have but few prepositions. Their place is often supplied by the form of the verb. In Swahili we find hardly more than half a dozen. *Na*, signifying *and*, *with*, *by*, is common. In Yao we find *na*, *ne*, *ni*, *no*, *nu*, signifying 'with,' 'by;' *ku*, 'at;' *pa*, 'at;' *pakati pa*, 'among;' 'between;' *pansi pa*, 'under.' In the Nyamwezi *na* signifies 'and;' *ku*, 'at.' The Kimbundu uses *ni* in the sense of 'and,' 'with.' The Mpongwe, Benga, Setyua and other languages use *na*, *ni*, *n'* in the same way to signify 'and,' 'with,' 'for,' 'by.'

Eduze (na-),	Near.
Emva (kwa-),	behind.
Enhla (na- or kwa-),	up, inland.
Ezansi (na- or kwa-),	beneath.
Ka (also ba, etc., see § 115.),	of.
Ku,	to, from, with.
Kwa,	to, from, in, at.
Malungana (na-),	opposite.
Na,	with.
Nga,	about, for.
Nganeno (kwa-),	this side of.
Ngenxa (ya- or nga-),	on account of.
Pakati (kwa-),	within.
Pambi (kwa-),	before.
Pansi (kwa-),	under.
Pandhle (kwa-),	without.
Pesheya (kwa-),	beyond.
Pezu (kwa-),	upon.

§ 328. The place of several prepositions which are common in the English, and other languages, is supplied in the Isizulu by the use of the locative case; thus,

U sezinkomeni, he is with or among the cattle; *ba ya emfuleni*, they went to the river; *ba semfuleni*, they are at the river.

§ 329. In addition to those adverbs which are given as prepositions also, in the above list, we might, perhaps, name other words, with equal propriety, such as *kude*, *kufupi*, and *katyana*; unless they are to be counted as adjectives in such phrases as,

I kude naye, it is far from him; *ba kude kumi*, they are far from me; *u kufupi nabo*, thou art near to them.

CHAPTER VIII.

CONJUNCTIONS.

§ 330. The number of conjunctions in the Zulu language is not large. The people, like all uneducated tribes, incline to the use of short sentences, and to independent phrases. The relation of one proposition, or of one phrase, to another, often depends more upon the general construction, than upon any single word of a conjunctive character. (§ 221., 3.)

§ 331. The words most frequently used as conjunctions are the following:—

Funa (uku funa, to want),	Lest.
Kandu,	in order that, then.
Kanti,	but, yet, whereas.
Kodwa,	but, only.
Na,	and, also, both.
Ngako (nga-oko, for that),	therefore.
Ngokuba (nga-uku ba),	for, because.
Ngokuma (nga-uku ma),	for, because.
Njengokuba (nje-nga-uku ba),	as.
Noko (na-oko, with that),	nevertheless.
Noma (na-uma, and if),	even if, though.
Ukuba (uku ba, to be),	that, if, for.
Ukuma (uku ma, to stand),	that, if, for.
Ukuze (uku za, to come),	that, till.
Uma (uku ma, to stand),	if, that.
Umhlaumbi (umhla-umbi, § 319., 6.),	or, perhaps.

§ 332. Precise, distinctive words, corresponding to what are sometimes called disjunctive conjunctions, as, *or, nor, either, neither*,—do not exist in the language. Their place is sometimes supplied by *na, nokuba, or umhlaumbi*; but more frequently the force of these words is diffused, as it were, throughout the sentence; thus,

He or I will assist you = *yena u ya ku ku siza uma u nga sa sizwanga imina, i. e.* he will help you were you not still helped by myself; John or James or Faku intends to go = *uma ku nge siye Uyohane, ku nge siye Uyameze, Ufaku u ti u ya ku hamba*; he might not read nor walk nor work = *a nge ze a funda a nge hambe a nge sebenze*. But grammatical points of this kind belong more properly to Syntax.

CHAPTER IX.

INTERJECTIONS.

§ 333. 1. Like most of the African dialects, the Isizulu abounds in exclamations. Some of these are of a profane character, as, *Tyaka, Dingan'*—names of deceased Zulu chiefs. Some are always construed with the verb *uku ti*, as, *tu, du, or di; twi; nya*,—the exact meaning of which depends upon the connection in which they are used, but the general design of which is to give intensity to whatever word or sentence they are attached to; thus,

Tulani ni ti du! be perfectly silent; *umuti u lungile u te twi!* the tree is perfectly straight.

2. Many of the exclamations in Isizulu are onomatopoeic, and generally accompanied with some significant gesticulation of the hands or body, or expression of the countenance.

3. Some of the greatest songs of praise, which the natives sing in honor of the dead—the “*amahlozi*,” or departed heroes—consist of nothing but exclamations; sometimes a single sound repeated over and over again, as, *tyi, tyi, tyi*, etc. One of the greatest songs which Dingane and his men used to sing to the shades consisted of nothing but a series of vowel sounds, as—*a, o, o, i, e, e, a, o*, etc., uttered or sung with diverse slides and with variations upon the musical scale.

§ 334. Most of the interjections which are in general use are included in the following list:—

Au,	Oh! alas!
E,	O! eigh!
Ehe; he,	right! just so!
Halala,	hail! welcome!
Iya; hiya,	pshaw! away!
Mame; mamo,	alas! dear me!
Maye; mai,	alas! awful!
Mi,	attention!
Nci; nxi,	how sad!
We,	ho! behold!
Yebo,	indeed!
Yeti, plural, bayeti,	hail! glory!
x; xa; xe,	fie! tush!

PART III.—SYNTAX.

CHAPTER I.

PROPOSITIONS AND SENTENCES.

SECT. 1.—*Definitions and Remarks.*

§ 335. *Syntax* is that part of grammar which treats of the arrangement and combination of words in propositions and sentences, discussing and exhibiting the rules, and pointing out the manner in which the several parts of speech are connected for the purpose of expressing all the different varieties of thought and feeling of which the mind is capable.

REM.—In discussing the doctrine of syntax, the only proper method is to develop the laws of the language in accordance with the operations of that mind which has imposed them. At the same time it is doubtless true, that any essential deviation from the method and terminology in general use, and any considerable attention to the theoretical part of the subject, would be inconvenient, if not discouraging, to those who are not familiar with the truly scientific and philosophical works of Becker and others of that class.

§ 336. The plan proposed for the following pages is to notice, first, the different parts and kinds of *the simple proposition*, together with the methods by which each member may

be expanded; also the character of *the compound sentence*, or the manner in which one proposition or sentence may be related and joined to another; then exhibit *the minuter points of construction*, the relations and offices of words as arranged in a sentence, taking up each part of speech in the order most usually followed; and, finally, to close this part of the grammar with a few remarks on *the collocation of words*.

§ 337. The design of language is to represent the operations of the human mind, its thoughts and feelings; and since these are highly diversified, and often complicated, the expression of them must give rise to a great variety in the forms of propositions and sentences. And yet they may all be reduced to the simple fact that something is affirmed of something. Hence the essential parts of every proposition, and of every sentence, are two, the subject and its predicate. The subject is that of which something is affirmed; and the predicate that which contains the affirmation; thus,

In the proposition *ngi tanda*, the word *ngi*, I, is the subject, and the verb, *tanda*, love, is the predicate. A combination of this kind is one of the most original and simple of which we can have a conception. It is often termed a proposition, and "serves as a nucleus around which the most complicated sentence may crystallize." Other words, or parts of a sentence, are termed adjuncts.

REM. 1.—The relation between subject and predicate, or the union of the latter to the former, is denoted, sometimes by a modification of the predicate, as, *intaba inkulu*, a mountain is large; sometimes by a kind of euphonic copula, as, *ku yinto*, it is a thing; and sometimes by a separate relational or form word, as, *abantu ba ya hamba*, the people they do go, or they are going.

REM. 2.—The relational or form word often acts as principal, or attains to the rank of substitute, being used, sometimes as subject, and sometimes as predicate. Thus, in the proposition *u ngowami*, thou art mine, *owami* is predicated of the subject *u*, while *ng* serves as euphonic copula between the two. So in the proposition *ba ya hamba*, they are going, the pronoun *ba* represents the noun *abantu*, and forms the subject of the predicate *ya hamba*.

§ 338. Two or more thoughts may be so combined as to make but one; and each member of a sentence may be modified and expanded into a thought, the original nucleus remaining the same. Hence we have two kinds of sentences, the simple and the compound.

1. A *simple* sentence consists of one proposition; as,

Ma si hambe, let us go; *ngi ya ku fika ngomso*, I shall arrive tomorrow.

2. A *compound* sentence consists of two or more propositions connected together; and the propositions of which it is composed are called members or clauses; thus,

Si nga z' enza lezi 'zinto tina ngokwetu, uma si zamazama, we can do these things ourselves, if we try; *abantu aba nge na 'sineke a ba sizeki*, people who have no thought do not prosper.

SECT. 2.—*Simple Propositions.*

§ 339. One of the simplest kinds of propositions is that which merely affirms the *existence* of something. A proposition of this kind must also be one of the first in the order of nature, since the human mind must be cognizant of the existence of a thing before it can note the manner in which that existence is manifested, or perceive what other attributes aside from mere existence may pertain to it. Existence, either absolute or relative, is generally denoted, in the Zulu language, by one of the following methods:—

1. *a.* Simple absolute existence is affirmed by the use of the particle *ko*, or *kona*; thus,

Ngi kona, I (am) present; *ba kona*, they (are) present.

b. The negative of existence is denoted by the use of the negative *a*, *nga* or *nge*, and the above word *ko*, or *kona*; thus,

A ba ko, they are not present; *a i ko into*, there is not anything; *a wa ko amanzi*, there is no water.

2. The predication of existence with some reference to nearness in place, is generally made by the use of *na*, or *na* and *ya*, with a pronoun, either radical or oblique, in the sense of *here it is*, *there it is*, etc. (see § 324.); thus,

Nangu, here he is; *nango*, there he is; *nanguya*, there he is yonder.

3. *a.* When the mode or time of existence requires to be particularly specified, the substantive verb *uku ba*, to be, is used, and inflected like other similar (irregular) verbs; thus,

In the imperative, *yiba nomusa*, be with mercy, *i.e.*, be merciful; *wa ba kona*, he was present; *ku nge be*, it could not be.

b. The verb *uku ba* is sometimes used also in the present indicative, more especially in the negative form, with *ko*, to indicate simple existence or non-existence; thus,

Ukubako ku ka Yesu Umsindisi, the existence of Jesus the Saviour; *a ka bi ko*, for *a ka ko*, he is not present; *ku nga bi ko*, it does not exist, or it not existing.

§ 340. Another of the simplest kinds of propositions in the Isizulu is that which merely affirms or denies *identity*.

1. *a.* The most emphatic affirmation of identity is made by using the simple form of the pronoun as subject, and the definitive as predicate (see § 168.); thus,

U yena, he (is) he, or it is he himself; *u wena*, thou (art) thyself, or it is you yourself.

b. The subject may consist of the indefinite pronoun *i*, or *ku*, and the predicate consist of the simple and definitive together, use being made of some euphonic copula where ease of enunciation requires it; thus,

I nguyena, or *ku nguyena*, it is he himself ; *i nguwená*, it is thou thyself.

c. Instead of the definitive, the conjunctive form of the pronoun may be used, either with or without the simple, as a predicate, in the affirmation of identity ; thus,

U ye, *u nguyé*, or *i nguyé*, he is he, or it is he ; *ku ngimi*, or *i ngimi*, it is I ; *i yo*, or *i yíyo*, it is it ; *i so*, *i yiso*, or *ku yiso*, it is it.

d. Sometimes the conjunctive form is used, not with the simple of its own class, but with the indefinite simple *i*, it, which generally takes its cognate euphonic *y* ; thus,

Ku yibo, *ku yizo*, *ku yiro*, or *i yibo*, it is they ; *ku ngilo*, *ku yilo*, *ku yiso*, or *i yilo*, it is it. (§ 169.)

2. a. The negative of identity is expressed by the negative *a* before the subject nominative, generally *i*, the full distinct form of the pronoun being preserved, and the hiatus prevented, by inserting the euphonic *s* ; thus,

A si yena, *a si ye*, or *a si nguyé*, it is not he ; *a si wóna* (*amadoda*.) *a si wo*, or *a si ngawo*, it is not they ; *a si lóna* (*itolé*), *a si lo*, or *a si yilo*, it is not it. (§ 169., d.)

b. When there would be no hiatus between the negative *a* and the pronoun, as when the general pronoun *ku* is used instead of *i* (= *a ku*), the euphonic *s* is not required ; as in,

A ku nguyé, it is not he ; *a ku ngimi*, it is not I. But the euphonic *s* may be used as a copula (*i.e.*, between the subject nominative and predicate nominative), instead of *ng* or *y* ; thus, *a ku siko*, *a ku siyo*, *a ku silo*, it is not it ; *a ba sibo*, *a zi sizo*, they are not they, or these are not the same.

c. When the euphonic *s* is used as a euphonic copula, it is sometimes omitted between the negative *a* and the predicate *i* ; thus,

A i siyo, *a i silo*, it is not it. Or the euphonic *s* may be used, making *a si siyo*, *a si silo*, it is not it. And forms of this kind may be contracted by either dropping the subject, making, *a siyo*, *a silo* ; or, what is more frequent, by using only the conjunctive part of the predicate pronoun (= *a si yo*, *a si lo*), in which case it is not uncommon to add the definitive pronoun (= *a si yo yóna*, *a si lo lóna*, or) ; thus, *a siyo yóna*, *a silo lóna*, it is not it itself, or it is not the very same.

d. When the pronoun *ku* is used as the subject, and *s* serves as a euphonic copula, in such examples as *a ku siyo yóna*, *a ku silo lóna*, *a ku siko kóna*, the first part of the predicate, as, *siyo*, *silo*, *siko*, is contracted into *so*, making,

A ku so yóna, *a ku so lóna*, *a ku so kóna*, it is not the same. So other examples, as, *a ku siko wena*, contracted *a ku so wena*, it is not thou ; *a ku siko tina*, contracted *a ku so tina*, it is not we.

REM.—From the foregoing remarks and illustrations respecting the direct forms of denying identity, it is easy to see what must be the indirect, as in accessory clauses ; thus, *ku nge nguyé*, it not being he ; *i nge siyo*, *ku nge silo*, it not being it ; *i nge yibo*, *i nge yizo*, it not being they ; *ku nge so wena*, *ku nge so tina*, it not being thou, it not being we.

§ 341. Another kind of simple proposition is that in which some *inherent attribute* of the subject is specified by the predicate. This specification may be made by a noun, by an adjective, or by a neuter verb.

§ 342. I. A noun or pronoun is sometimes specified or described by the use of *another noun* as predicate. When a noun is thus described its mere existence is affirmed, or at least necessarily involved, in the description; hence use is made neither of the substantive verb as copula, nor of any particle significant of existence. Hence,

1. The predicate noun is simply put in juxtaposition with the subject, some euphonic, in harmony with the noun's initial vowel, being generally employed (§ 35., 4., and Rem. 1.); thus,

U yingane, you are a child; *u yinkosi*, you are a king; *u wumbila*, it is maize; *i wumsebenzi*, it is work; *ba yisifazana*, they are a company of women (i. e., cowards); *ba ngamadoda*, they are men (i. e., heroes); *ukukutala ku ngunina wenzuzo*, industry is the mother of gain; *isineke si yinsika gemisebenzi*, thought is the staple of work.

2. Sometimes the predicate noun is merely placed in juxtaposition with the nominal subject, without the use of any relational word (direct pronominal subject), and without any euphonic copula; thus,

Inkosi igama layo Uotu, the name of the king is Otu; *izwe letu Ipote Natal ibizo layo*, Port Natal is the name of our country; *izilwane za kiti izilo nezimvubu*, our wild animals are tigers and sea-cows.

3. The predicate noun is sometimes placed in juxtaposition with the pronominal subject without any euphonic copula. This use prevails most with nouns of the seventh and eighth classes, and also with the singular of the fifth and sixth classes; thus,

Ku ubuti, it is poison; *ku ukuma*, it is a characteristic; *ku uluti*, or *ku uti*, it is a rod.

REM.—The same is seen at times in other nouns; as, *ba abantu* (for *ba ngabantu*), they are people; *ku inkomo* (for *ku yinkomo*), it is a cow; *ku umuntu* (for *ku ngumuntu*), it is a person.

4. Sometimes we find the predicate and its euphonic copula without any expressed nominative, either direct or indirect; thus,

Ngubani na? (for *u ngubani*, or *ku ngubani na?*) who is it? *wundabuko wa kona*, it is the custom of that place; *wumsebenzi wrabo*, it is their work; *yinto abe funda ngayo*, it is a thing about which they learn.

§ 343. The usual form of the negative for propositions in which one noun is predicated of another, as in the foregoing paragraph, consists in placing the negative *a* or *ka* before the affirmative form; thus,

A ku ngumuntu, it is not a person ; *a ku ngabantu*, or *a ku 'bantu*, it is not people ; *a ku yinkomo*, *a i yinkomo*, or *a yi yinkomo*, it is not a cow.

REM. 1.—When the subject consists of the indefinite pronoun *i*, the hardness occurring between the negative *a*, and this pronoun, is sometimes relieved by the use of the euphonic *s* instead of *y* ; thus, *a si yinkomo*, or *a si 'nkomo*, it is not a cow ; *a si ngumuntu*, or *a si 'muntu*, it is not a person ; *a si 'luto*, it is nothing.

REM. 2.—In accessory clauses the negative particle follows the nominal subject ; thus, *ku nge nguye umuntu*, *ku nge so 'muntu*, or *ku nge 'muntu*, it not being a person. (§ 397., 2., Rem.).

§ 344. II. There is a large class of simple propositions in which a noun or pronoun is specified by the use of an *adjective* as predicate. And as before remarked in respect to the use of a noun as predicate, so here also, since the existence of the subject is affirmed when it becomes specified by an adjective, no use is made of any verb or particle significant of existence. The predicate adjective is generally put in juxtaposition with the subject, and always takes an inflection which accords both with the incipient of the noun which it specifies, and also with all those euphonic laws of the language which are applicable to the adjective ; thus,

Inkomo inkulu, the cow (is) large ; *umuti umkulu*, the tree (is) large ; *isibopo sikulu*, the band is large ; *izinkomo zinkulu*, the cattle are large ; *imiti mikulu*, the trees are large ; *inkomo ibomvu*, the cow is red ; *umuti ubomvu*, the tree is red. (§§ 24., 36., 130-132., 135., 136. : see also syntax of the adjective.)

REM.—An adjective taking the incipient of a noun, thus, *umkulu*, a great one ; *abakulu*, great ones, may be employed as a predicate in the same manner as a noun (§ 399.) ; thus, *ngi ngumkulu*, I am great, or I am a great one ; *si ngabakulu*, we are great, or we are great ones ; *zi yizinkulu*, they are great ones. Negative ; thus, *a si ngabakulu*, we are not great ones ; *si nge ngabakulu*, we not being great.

§ 345. III. It is often the case that some inherent attribute or quality is ascribed to a noun or pronoun by means of an *attributive verb*, which conveys the idea of existence under some kind of modification, and thus contains in itself both predicate and copula. The verbs thus employed belong chiefly, not wholly, to the subjective and deponent species (§§ 194., 195.) ; thus, *umtwana wami u tandekile*, my child is beloved, or lovable ; *inkosi i sabekile*, the king is terrible ; *ba cumukele*, they are offended ; *ngi ya hlupeka*, I am suffering ; *si citakele*, we are ruined.

REM.—A few other verbs are used in a similar manner (to specify a person or thing subjectively) ; thus, *ku lungile*, it is right ; *ngi lambile*, I am hungry ; *ingubo yami i gugile*, my blanket is old.

§ 346. Still another kind, and one of the most common, of simple propositions, is that in which the subject is specified *objectively*, or in respect to an attribute contained in its mode

of action. In propositions of this kind, the predicate is, for the most part, an active verb, either transitive or intransitive, the general sense of which is brought down, and limited to some particular, qualified by some mode, or directed to some object; thus, *ba hamba ngamandhla*, they went fast; *wa tyona ehlatini*, he hid in the bush; *ngi funa imali*, I want money; *ngi mkulu kuwe*, I am large to you (or larger than you).

§ 347. The principal members (the subject and predicate) of a proposition may be restricted, explained, described, enlarged, or otherwise qualified, in a variety of ways, which give rise to the formation of compound sentences. Some of the principal of these ways will now be noticed under the heads of modified subject, and modified predicate.

SECT. 3.—*Modified Subject.*

§ 348. The subject of a proposition may be modified in some manner, as by a noun, an adjective, or a pronoun, before any declaration is made concerning it. This modification may be made:—

I. By a noun—

1. In the same case; as when one noun is annexed to another for the sake of explanation or description; thus,

I kona imiziki, inyamazana enkulu, here are antelopes, a large (kind of) game; *kwa fika abantu isifazana*, there came people women.

2. In the genitive case; thus,

Isitunzi somuntu si ya suka, the shade (ghost) of a man departs; *inkosi yesizwe sa kiti i ngUmusi*, the chief of our tribe is Umusi.

REM.—The verbal noun or infinitive mode not only admits of the above construction, but it may also take a noun in the accusative, or an adverb, as complement; thus, *nansi imiti yokwaka umuzi*, here are trees for building a kraal; *a i ko indao yokulima kakulu*, there is no place for ploughing much. Other words, as an adjective or a noun, used to modify the subject (or the predicate), may also take a complement, or be themselves modified in various ways.

§ 349. II. The subject may be modified by an adjective; thus, *abantu abaningi ba rusise*, many people are concerned; *amasimu onke a tyiswa*, all the gardens are dried up.

REM.—The adjective itself may be modified:—(a.) By an adverb; thus, 'into embi kakulu i za ku fika ku lo 'muntu,' a very bad thing will come upon that man. (b.) By a noun or otherwise; as, 'umbila u su mkulu ku nenkomo,' maize is now more valuable than a cow.

§ 350. III. The subject may be modified by a pronoun:—

(a.) Possessive; thus, *inkomo yami i lahlekile*, my cow is lost.

(b.) Demonstrative; thus, *izizwe lezi zi si hlula*, these tribes surpass us.

(c.) A relative and its complement; thus, *abantu a ba nga fundiyo a ba sebenzi kakulu*, people who do not learn do not work much; *tina esi nokwazi ma si m dumise Utyhova*, we who have knowledge let us praise the Lord.

§ 351. REMARKS.—1. When the subject of a proposition is modified by one or more words, as in the foregoing paragraphs, it is called a *complex* subject; while the subject which consists of a single word, or denotes a thing the nature of which is determined by a single idea only, is called *incomplex* or *simple*. The complex subject constitutes the *logical*; while the noun itself, the leading word in the combination, is termed the *grammatical* subject. The grammatical subject is the same as the logical when the latter is a single word or simple term. In speaking of the *subject* of a proposition, whether in the foregoing or following pages, the *grammatical* is always intended where the term is used alone.

2. (a.) Where two or more nouns (or pronouns), simple subjects, are connected together, so that one predicate applies to each, they form a *compound* subject; thus, *abafundisi nenduna ba puma emkunjinini*, the teachers and captain came out of the ship; *nembala ba hlangana Umanemane nenduna*, verily Umanemane and the captain met.

(b.) These compound subjects admit of modifications in the same manner as the simple subject; thus, *'izizwe ezinye nabantu abanye a ba kateleli imipfumlo yabo*, 'some tribes and some people care not for their souls.

SECT. 4.—*Modified Predicate.*

§ 352. REMARKS.—1. The predicate, like the subject (§ 351.), may be either *grammatical* or *logical*. The grammatical predicate is *incomplex*, *simple*, the quality or attribute which it expresses being determined by a single idea. The logical predicate consists of the grammatical, the leading word in the combination, together with its various modifications; and hence it is generally *complex*. When the grammatical predicate is not modified, it is the same as the logical.

2. (a.) The predicate is also spoken of as *simple* or *single* when there is only one in a single proposition, since it expresses but a single quality or attribute of the subject. The remaining paragraphs of this section (§§ 353–356.) will afford numerous examples of the simple predicate. But there may be two or more simple predicates in a single proposition, each of which may be either grammatical or logical; and these form what is termed a *compound* predicate, since it expresses several different qualities of the same subject. Specimens of

the compound predicate are given in the following examples ; thus,

'Abantu ba kona bakulu, bade,' the people there (of that place) are large and tall ; 'izinwele zabo zimnyama, zi ya kazimula,' their hair is black and glossy ; 'ma li hambe izwi lako, li fundise abantu bonke,' let thy word go, and teach all people.

(b.) Compound predicates admit of modifications in the same manner as the simple predicate.

3. In the foregoing and following pages, the grammatical predicate is always meant when the term predicate is used alone. It may consist of a noun, adjective, pronoun, or verb.

§ 353. When the predicate consists of a *noun*, it may be modified in the same manner as the subject (nominative) ; i. e., by a noun in the same case, or by a noun in the genitive ; by an adjective ; or by a pronoun, possessive, demonstrative, or relative. (§§ 348-350.)

§ 354. When the predicate is an *adjective* it may be modified :—

1. By an *adverb* ; thus, *izikumbana zazo zincinyane kakulu*, their little hides are very small.

2. By a *noun* ;—(a.) Without a preposition ; thus, *umuntu lo muhle ubuso baka*, that man is beautiful (as to) his face. (b.) With a preposition ; thus, *umbila u su mkulu ku nenkomo*, maize is greater (i. e., more valuable) than cattle.

§ 355. When the predicate is a *pronoun* it may be modified or defined :—

1. By a *noun* ;—(a.) In apposition ; thus, *i yona inkomo*, it is a cow. (b.) In the genitive ; thus, *i lona lenkosi*, it is that of the chief.

2. By an *adjective* ; thus, *u yena lo omkulu*, he is that great one.

3. By a *pronoun* ;—(a.) In the genitive ; thus, *i yona eyako*, it is that of thine, or that which belongs to thee. (b.) The relative and its complement ; thus, *u yena ova muka*, it is he who departed.

§ 356. When the predicate is a *verb* it may be modified or limited :—

1. By a *noun* ;—(a.) In the accusative ; thus, *ngi ya bona abantu*, I see people ; *izinsimba zi ya tandeka ku 'bantu*, wild cats are liked by the people ; *wa hamba ngelashi*, he went on horseback. (b.) In the locative ; thus, *ba yile emfuleni*, they have gone to the river ; *ngi vela ekaya*, I come from home.

2. By an *adverb* ; thus, *unwabu lwa jika ngasemva*, the chameleon arrived afterwards ; *ba sebenza lapa*, they work here.

REM.—The infinitive may be modified like the verb of a predicate ; and all those words which are used to modify a verb may themselves be modified in various ways.

SECT. 5.—*Variety of Combinations and Propositions.*

§ 357. The constituent combinations of a simple sentence may be reduced to three varieties, the Predicative, the Attributive, and the objective. The first of these, the predicative, is the germ of the rest, being that from which the other two are evolved, or upon which they are conditioned.

§ 358. I. The *Predicative* combination consists of a subject, of its predicate, and of the relation or union by which they are brought and held together. The predicate, however, is the prominent notion before the mind. To combinations of this class pertain all remarks upon the noun or other words used as a subject nominative, upon verbs or other words used as a predicate, and upon the different relations of number and person, mode and tense.

§ 359. II. The *Attributive* combination presupposes the predicative, and is founded upon it. Its essence consists in reducing a genus to a species, adding some notion to a noun or pronoun for the purpose of describing it. The most common form of it is an adjective used as an attributive; though other forms of it occur, as when the attributive relation is expressed by the use of a genitive, a noun in apposition.

The predicative combination may be converted into the attributive by changing the predicate to an attributive; thus, 'umfana u lungile,' the boy is good; 'umfana o lungile,' or 'o lungileyo,' the good boy, or the boy who is good. All remarks upon adjectives, pronouns, and nouns used to limit the meaning of other nouns or the meaning of other words used as nouns, have respect to the attributive combination.

§ 360. III. 1. The *Objective* combination is best known and understood by the use of the accusative after a verb. Its essence consists in making some addition to the predicate for the purpose of individualizing its general notion, or to bring it down to some particular. And every word, or combination of words, which is added to a verb or an adjective, in order to limit or qualify its generic idea, is termed an object or an objective factor.

2. These objects are of two kinds, the completing and the adverbial.

a. Sometimes the predicate is of such a nature that an object must be added to make the sense complete, in which case the object is called the *completing* object. Of this class there are several varieties, as:—(a.) the *suffering*, or that which stands with a transitive verb; (b.) the *conditioned*, or that which is generally spoken of as governed by a preposition expressed or understood; and (c.) the *factive* object, or that which denotes an effect produced by the action of the verb either upon the suffering object, or upon the subject itself, as when one thing is made into another, or serves for another.

b. When an object is added, not as necessary to complete the sense of the predicate, but to express some particular circumstance respecting it, such as the time, place, or manner of the action, it is termed the *adverbial* object, or the object of *time*, of *place*, or of *manner*.

§ 361. Propositions may be divided into different kinds, and named according to the different states of the mind which they express and represent, or from some other inherent characteristic, such as :—

1. The *Declarative*; thus, *ngi ya tanda*, I do love.
2. The *Interrogative*, the construction of which differs from the declarative by the addition of the interrogative particle *na* = ? generally at the end of the proposition; thus, *ngi ya tanda na ?* do I love?
3. The *Imperative*; thus, *ma ngi tande*, let me love.
4. The *Optative*; thus, *se nga ti ngi nga tanda*, oh that I may love.
5. The *Exclamatory*; thus, *halala 'bantu betu, nako okuhle !* well done our people, that is good ! *Awu ! 'bazalwana aba tande kayo, kuhle ku be kona aba nesineke emisebenzini yabo*, oh ! beloved brethren, well would it be, were there those who attend to their duties.

REM.—There are other divisions and names which have respect to propositions in their correlative and compound character.

SECT. 6.—*Compound Sentences.*

§ 362. Two or more propositions connected together are called a compound sentence. These propositions, members or clauses, considered in respect to their relation to each other, may be divided into three general classes—the *Co-ordinate*, the *Subordinate*, and the *Incidental*.

§ 363. I. When two propositions are each in a measure independent of the other, and yet so related and united as to form only one thought, they are said to be connected by way of *Co-ordination*. Of this class there are several kinds; as, the Copulative, the Adversative, the Disjunctive, and the Causal.

§ 364. 1. Two propositions, each of which has an independent meaning, are sometimes connected by a copulative conjunction, or by some equivalent, in which case the co-ordination is *copulative*; thus,

'Ba hamba abanye, nati sa hamba,' others went, we also went.

REM. 1.—Sentences of this sort, having either the same subject or the same predicate common to both, are frequently contracted into one by having the common member expressed but once; thus,

Inkosi nenkosikazi ba twalwa emahlombe abantu, nabafundisi nenduna;

The king and queen were carried on the shoulders of the people. also the teachers and captain.

REM. 2.—The copulative conjunction connects the propositions by connecting the subjects (as above), and not the predicates; and even here, with subjects, it is often wanting; thus, 'abantu ba kona bakulu,

bade,' the people there are large (and) tall ; 'izinwele zabo zimnyama, zi ya kazimula,' their hair is black (and) glossy.

REM. 3.—Sometimes the co-ordinate proposition is reduced to a preposition and a noun ; thus, 'ba hamba abanye nati,' others went and we, or with us.

§ 365. 2. Sometimes the two clauses, which are united to form one thought, are contrasted with each other, forming an *adversative* co-ordinate sentence.

(a.) When the contrast or opposition is of such a nature that the thought in the co-ordinate clause merely limits or restrains the thought of the other, it is often introduced by the conjunction *kodwa, kanti, noko, or noma* ; thus, *si sa pila noko si hlubukile*, we are still alive notwithstanding we have revolted.

(b.) When the contrast is such that the thought in the co-ordinate clause wholly denies the thought in the other, the structure of one clause is affirmative, the other negative ; thus, *inkomo ka imnandi, imbi*, the cow is not well (but) ill ; *umhlanga wa kona u fana nezinti zesiswabu, a ru fani nowa lapa*, the reed of that place resembles whip-sticks, it does not resemble that of this place.

§ 366. 3. When two clauses are united in one whole sentence, yet one of them excludes the other, the co-ordination is *disjunctive*, as in the following examples :—

Ufaku u ya ku ku siza uma u nga sa sizwanga imina ;

Faku or I will help you,—literally, Faku will help you if you are not already helped by me.

Uma ku nge siye Ufaku, ku nge siye Umakobeni, Umbopa u ya ku hamba ;

Faku or Makobeni or Umbopa will go.

Yilowo umuntu ku tina a nga hamba ngenye indhlela, uma e nga sa hambanga ngenye ;

Either man of us can go either the one way or the other.

Ubisi lu nyelezela okwamanzi, or ubisi lu gijimisa kwamanzi ;

Milk flows (or runs) like water.

U hambisa okwehashi ;

He goes like a horse.

§ 367. 4. Two sentences may be so arranged and connected that the one shall denote a cause or reason of what is expressed in the other, giving a *causal* co-ordinate sentence ; thus,

Abantu bonke ba kala ngokuba imvula i bi nge ko ;

Everybody was in distress because there was no rain.

Ba ti, noyihlo wa ba yinkosi nje, ngokuba wa wela nomuzi wonke, wa patela kona nga pesheya kwoTugela ;

They said, your father also became king in this way, because he crossed over with (his) entire estate, and treated there beyond the Tugela.

§ 368. II. When two sentences are so related that one is dependent upon the other, as when one defines and explains the other, or as when one member of a sentence is modified and expanded into an additional sentence, they are connected by way of *Subordination*. Here the accessory or dependent sentence—its subject and predicate taken together—makes part of the other, (the principal sentence,) forming its subject, its attribute, or its object. Hence these subordinate sentences are of three kinds—*Substantive*, *Adjective*, and *Adverbial*, according as they stand in the place of a noun, adjective, or adverb.

§ 369. 1. A *Substantive* subordinate sentence is one in which a noun (or an infinitive) is expanded into a sentence, and used as a subject, an attribute, or an object.

(a.) As the *subject* of a sentence; thus, *uma si ya ku peta a kwazeki nakanye*, that we shall succeed is by no means certain; *loku kwa be ku wuto olukulu ukuba be twalwe njengenkosi*, this was a great thing that they should be carried like a king.

(b.) As a *predicate* or as a noun in apposition to a substantive in the principal sentence; thus, *a si 'mteto wa sesilungwini ukuba ku sizwe abantu ba kwaZulu uma be muku*, it is not a law of the white man's country that people from Zululand be helped when they depart; *ku tiwe izikati ezi citakele a zi buyi zi fumanekke*, it is said, opportunities wasted do not come to hand again.

(c.) As the *object* of a verb; thus,

Ni ya bona ukuba si nga funda, you see that we can learn; *si ya kumbula ukuba abanye a ba z'azi kakulu lezi zindaba*, we remember that some are not well acquainted with these subjects.

REM. 1.—The entire compound sentence, that is, both the ordinary principal, and the subordinate members are often found in a kind of idiomatic subordination, being the object of the verb *uku ti*; thus,

Kwa ti abafundisi ba funa ukuba ba gaule izindhlu zabo;

And (or, and it was so,—literally, it said) the teachers wished them to fell (trees) for their houses.

Kwa ti kwenye indao ya funyana abanye be quba izinkomo, ba ti aba sesilungwini ba baleka ba zi shiya izinkomo;

It said (or, it was so that) at another place it (the commando) fell in with others driving cattle, and (literally, they said) those of the white man's country fled, leaving the cattle.

REM. 2.—This verb *uku ti* serves also to introduce direct quotations, a sentence in which the language of another is given in his own words; thus, *wa ti*, “*ni nga si limazi, si ngaba sesilungwini*.” *Ya ti impi uku pendula kwayo*, “*si ya ku bona ngokuba ni nga baleki pela*.” Said he, “you must not hurt us, we belong to the white man's province.” The commando said in its reply, “we will see, for of course then, you will not run away.”

§ 370. 2. An *Adjective* sentence is one in which an adjective, or so-called participle, is expanded into a sentence, and,

like an adjective, employed to give a more exact definition of a noun or pronoun. It is generally connected with the principal sentence by means of a relative pronoun ; thus,

Abantu aba nga fundiya a ba sebenzi kakulu, people who do not learn (= ignorant people) do not work much ; *yena o zondayo u ya zizonda*, he who hates hates himself.

REM.—A subordinate adjective sentence may be used to qualify a noun expressed in the principal sentence, as above ; or be itself used as a substantive, the general notion of a person or thing being understood ; thus,

I ya ku batywa e tyotyayo ;

The skulking shall be caught, *i. e.*, the thief which skulks in a garden, or the wolf which lurks about the fold, or the bird that goes hopping round the snare, shall be caught.

§ 371. 3. An *Adverbial* sentence is one which is used like an adverb, to express the place, time, manner, or cause of an action. It consists of an adverb, participle, or noun, expanded into a sentence to denote some object which does not complete, but merely defines the idea of the predicate—the different kinds of which are illustrated by the following examples :—

(a.) Adverbial sentences of *place* ; as, *ba zihambisa lapa be tanda kona*, they transport themselves wherever they like.

(b.) Adverbial sentences of *time* ; as, *impi i puma ebusika lapo imifula i si tyile*, the commando goes out in the winter when the rivers are already low.

(c.) Adverbial sentences of *manner* ; as,
Wa ngi pata njengokuba nga pata wena ;
 He treated me just as I did you.

Ngi be ngi sa m zwile ku be ikona ngi m tandayo ;
 The more I heard him the better I liked him.

Uma nga be ngi konza Utixo wami na ngenxenye yokuqina e ngi konzile ngako inkosi yami, nga be ngi ya ku bu-siswa ;

Had I but served my God with half the zeal I served my king, I should have been blessed.

Ba ti abantu a ba fi kakulu njenga sehlobo ;
 They think the people do not die so much (in the winter) as in the summer.

U ya ku ba nokudhla kwokuba u tenge nokwokuba u dhle ;
 You shall have food so as to both sell and eat.

(d.) Adverbial sentences of *cause or reason* ; as,

Ngi ya bonga ngamandhla ukuba u ngi tumele le 'newadi ;
 I am very thankful that you sent me that letter.

Ngi ya hlupeka ngokuba a ngi kwazi uku loba ;
 I am troubled because I do not know how to write.

Tina a si nako ukwazi, ngako ma si nga yekisisi uku funda ;
We ourselves have no knowledge, therefore let us not neglect to learn.

REM.—Adverbial sentences of this latter (causal) class often express a *condition* or make a *concession*.

(a.) The *conditional* sentence is generally introduced by the hypothetical conjunction *uma* or its equivalent ; as,

Uma a si na 'kwazi ma si yeke si tule ;

If (or since) we don't know let us stop and be still.

O! uma se ku tyo abaninizo njalo, po mina ngi se nokutini na !

O! if indeed the owners say so, why, what indeed have I to say (about it)?

Ukuba be si nokwazi nga be zi nga si hluli ;

If we were intelligent perhaps they would not surpass us.

(b.) The *concessive* sentence is generally introduced by *noma* or its equivalent ; as,

Noma ku kude kakulu, u tyetya njengokuba ku seduze ;

Though it is very far, it (the telegram) speeds as though it were near.

Nokuba a ku nemfuyo, nokuba a ku nomhlobo o shiye ifa nawe, ukukutala ku ngunina wenzuzo ;

Even if (or though) you have no wealth, even if you have no friend who leaves his estate with you, diligence is the mother of gain.

§ 372. III. *Incidental* members of a sentence are those secondary clauses which accompany either leading or subordinate members, and usually require to be rendered participially, or by the introduction of an adverb or conjunction ; but stand, as it were, too much aloof to be reckoned as either co-ordinate or dependent members—of which the following may be given as examples :—

Ya ti impi uku pendula kwayo, si ya ku bona, ngokuba ni nga baleki pela, ya yi tyo i sondela ;

The commando said, in its reply, we will see, for of course then, you will not run away, drawing near as it spoke.

A ku ko ukusizeka, isincke si nge ko ;

There is no profit (where) there is no care.

A buye a kulume nabanye abantu, ukuti, kumi kanjani ukuba ngi hlabe inkomo yami, ku tiwa i bizwe ngobaba, ngi nga ze nga sinda na ?

Again he talks with other people, saying, how is it with me that I offer my animal, it is said it was required by the shades of my ancestors, and yet I do not recover at all?

Ba y' esaba uku veza amasi izulu li duma ;

They are afraid to bring out the *amasi* (when) heaven thunders.
(See § 221.)

§ 373. Having noticed the different kinds and parts of simple propositions, and the different kinds of relation which the several members of a compound sentence bear to each other, we proceed to discuss the agreement and government, the relation, arrangement, and position of each part, more in detail.

CHAPTER II.

SYNTAX OF THE NOUN.

§ 374. REMARK.—The leading rules under the noun apply also to the pronoun. Any thing peculiar to the pronoun will be given under rules for that part of speech.

SECT. 1.—*The Nominative.*

§ 375. A noun used either as the subject or as the predicate of a sentence is put in the nominative; as, *umkumbu wa pindela*, the ship returned; *ulwandle lu yinto enkulu*, the sea is a great thing; *Udingane wa ba yinkosi*, Dingane was chief.

§ 376. From its high office as denoting the subject of discourse, the nominative becomes the leading case and a representative of the word in all its forms. Hence, whenever there is occasion to use a noun where it can be free from the fetters of grammatical construction, it appears in the nominative, which is accordingly characterized as the nominative *independent* or absolute. To this general rule may be referred the following variety of examples:—

§ 377. I. The use of the nominative in the inscription of names, titles, headings, chapters, and divisions; as, *mina incekú yako Umdekazi*, I thy servant Umdekazi; *Untaba incekú yako*, Untaba thy servant; *izindaba za le 'nyanga* the news of this month.

§ 378. II. 1. Nouns used in address are sometimes put in this case—the nominative independent—instead of the vocative; thus, *umkhlobo wami*, my friend; *umngani wami*, my lord.

2. So, often, in exclamatory address; as, *O mai nina abazenzisi!* O ye hypocrites!

3. So in salutations; as, *E, umngani, izindaba ezinhle!* hail, friend, good news!

REM.—Sometimes, however, the vocative is used in exclamation; thus, *ai! mame!* 'babakazi, *umuntu wehine*, *inkosi kupela!* verily! surprising! great father, European, chief indeed; *O 'baba! a ngi na 'ndao*, O father! I am not able. (§ 404.)

§ 379. III. A noun used for specification by way of introducing some remark or topic, or as an adjunct to apply a word

or expression to a particular part, property, thought, action, person, or thing, is put in the nominative independent. A noun thus used is generally rendered into English by means of a preposition or some other introductory term, such as, *in respect to*, *as to*, etc.; thus,

Kodwa into e ngi yenzayo, ngi tengisa ngezinkomo zami;
But the thing which I am doing, I am offering my cattle for sale.

Ya ti impi uku pendula kwayo;
Said the commando (in) its reply.

Kodwa ukufa kwabantu ba fa ngendao yokwesaba amanzi;
But as to the perishing of the people they perished through fear of the water.

Kodwa ukuvama kwabantu be muka namanzi;
But as to the majority of the people they went down stream.

Umtwana a nga ngunywa ulimi lwake;
A child might have his tongue cut off—literally, might be cut off (as to) his tongue.

(Umoja) u njani wona isiqo sawo na?
What is it (the wind) as to its substance?

(Inkomo) i lele umuntu pakati;
It (the cow) lies a man in the middle.—spoken of an animal whose flanks differ in color from the rest of the body.

§ 380. IV. A noun placed after another signifying the same thing, to explain, describe, or specify it, gives another variety of the nominative independent, though usually denominated “apposition in the same case.” In the Isizulu, when the leading noun is in the nominative case, the noun annexed, to explain it, is in the same, both logically and grammatically; but when the leading noun is in the genitive, locative, or vocative, the case of the noun annexed for explanation, though logically the same, is often grammatically different, having the form of the nominative; thus,

W’ala Undhlela induna enkulu;
Undhlela the great captain dissented.

Wa bulawa Umhlangana umne wake;
Umhlangana his brother was killed.

Sa fika Emaqonqo, izintaba ezimbili;
We arrived at the Amakonko, two mountains.

Udingane wa puma Embebeni, umzi onkulu;
Dingane left the great kraal Umbebe.

REM. 1.—In examples like the above, there seems to be an ellipsis of the relative pronoun, the use of which is still common; thus,

Kwa be kona umfo, Umanemane ibizo lake, o yinduna yotixo babo;

There was a person present, Umanemane by name, who was minister of their deities.

Nga hlala kwomunye umuntu o yisihlobo nje ;

I lived with another person who was merely a friend.

REM. 2.—So far as respects mere form, a noun in apposition with another in the accusative might be said to be in the nominative, since the form of both nominative and accusative is the same. Yet, as already remarked (§ 112., 3.), there is a convenience at least in allowing an accusative.

§ 381. V. 1. A noun, the agent of a verb in the passive voice, might be regarded as the nominative independent, since it is not marked by any inflection, nor connected with the verb by a preposition or other relational word. It is thought, however, that a proper idea of the office of nouns thus used may be more readily given to most minds by speaking of such nouns as in the accusative without a governing word. (See § 395.)

2. Incidental clauses, often giving a noun used with a verb, like a noun with a participle in English, independent of the grammatical construction into which it logically enters, may be regarded as affording another variety of the nominative independent ; thus,

Ya si xotyake, izwe li lungile, ya si pahla pakati ;

It (the commando) routed us, the country favored (or favoring), it surrounded us.

I zisa emanzini, umfula u zele ; ya fika ya si tela kona emanzini ;

It brought (us) to the water, the river was full (or being full) ; it came and poured us at once into the water.

Abatakati ba hamba ebusuku, abantu be lele ;

Wizards go about in the night, the people being asleep.

SECT. 2.—*The Genitive.*

§ 382. A noun used to limit another noun by denoting origin, ownership, or designation, is generally put in the genitive, when the latter signifies a different thing from the former.

§ 383. I. In respect to *origin*, source, or cause ; thus, *izwi lenkosi*, word of the chief ; *icala lomfana*, the boy's fault ; *isikumba senkabi*, the hide of an ox ; *uhlumvu lwesibamu*, a ball from the gun.

REM. 1.—To this head may be referred those examples in which the second noun limits the first by indicating the material of which it is composed ; as, *ingubo yoboya*, a garment of wool : *intonga yetusi*, a rod of brass.

REM. 2.—When the limiting noun denotes place, it generally, but not always, takes the locative form together with the genitive ; thus, *umteto wa sesilungweni*, law of the white man ; *abantu ba sEnanda*, people of Inanda ; *etafeni le Tengtenga*, the plain of Tengtenga.

§ 384. II. In respect to *ownership*, or possession; thus, *izinkomo zi ka 'Mpande*, Umpanse's cattle; *ingubo yomuntu*, a person's garment; *nembala wa lu qeda ugange lwomuzi wenkosi*, and verily he finished the wall of the king's city.

REM. 1.—When the limiting noun takes an adjective or a pronoun before it, the sign of the genitive is given to the adjective or pronoun; thus, *izinkomo zamanye amadoda*, other men's cattle; *amabuto esinye isizwe*, soldiers of another tribe; *izindaba za le 'nyanga*, the news of this month; *umuzi wa lowo 'muntu*, the kraal of that man

REM. 2.—Sometimes the genitive takes a preposition between the noun and the sign of possession which precedes: thus, *umnimzana wo ku lowo 'muzi*, the master of to that kraal; *inkosi ya kwa Zulu*, chief of the Zulu country; *abantu ba kwiti*, our people.

REM. 3.—Sometimes the sign of possession is omitted, the relation which we denote by *of* in English, being expressed by *ku* alone; thus, *yi lowo umuntu ku tina*, each person of us; *a ku se ko noyedwa ku bakuluwa bako*, there is not one of thine elder brothers alive.

§ 385. III. In respect to *designation*, object, or fitness; thus,

Ba funa ukuba ba gaule izindhlu zabo zokulala, nezezinto, nezezinevadi;

They wished them to build houses for them for lodging, and for goods and for books.

Ma si tyele abantu ngomsindisi wezono;

Let us tell the people of a Saviour for sins.

Sa si nge na 'sizungu somsindisi, si nge na 'sizungu sabatunya;

We had no desire for a Saviour, no desire for missionaries.

Be ngi nge nayo ingubo yokwambata;

I had no blanket to put on.

A ngi na 'bantu bokuzisa umbila;

I have no people to bring the maize.

REM. 1.—The limiting noun, particularly that which denotes designation, may be separated by a word or clause from the noun limited: thus,

Induna enkulu ya sEmvoti;

The great chief for the Umvoti.

Kodwa indao nati a si yi boni yokwehla incwele;

But a place we also do not see it for descending a wagon. *i. e.*, for wagon to descend.

REM. 2.—Limitation is sometimes expressed by a clause introduced by a conjunction in the genitive; thus,

Se be nga tenga ngesikati sokuma se ku twasile ihlobo;

They may sell at the time of that the summer has fairly come.

Kodwa ngi ti e ya kwetu, indao a si yi boni yokuma i ng' ehla lapa;

But I think ours (our wagon), we do not see a place of that it can descend here, *i. e.*, I think we see no place where ours can descend here.

§ 386. The limited or governing noun is frequently omitted;—in some instances because it is understood or implied in the connection; in other instances because the abridged form has passed into invariable established usage, or become idiomatic.

§ 387. I. (a.) The limited noun is often understood; thus,

Kodwa *ngi ti e ya kwetu*;

But I think ours (*i. e.*, our wagon), etc.,—the word for wagon being understood from the connection.

Utyaka wa *gcina* Emampondweni, wa *buya wa ya kwelo la* Soshengane;

Chaka went as far as the Amampondo, and returned and went to Soshengan's (country).

A hambe, *unzi wa 'mtu 'munye*; a hambe, *wa 'mtu 'munye*; a hambe, *wa 'mtu 'munye*;

He goes on (and comes to) a kraal of one person; goes on (and comes to a kraal) of one person; goes on (and comes to a kraal) of one person.

Se *si bambile elentulo*;

We have already received the lizard's (message).

(b.) The limited noun is often implied, or faintly imaged by the use of the incipient alone; thus,

Abetu b' ake imizi, ours (*i. e.*, our people) build *kraals*; *ngi ngowako*, I am thine; *se nga ti nga ku ngokwami*, oh that it were mine; *unkami* = *umfazi ka mina*, or *umfazi wami*, my wife.

REM.—To this head must be referred certain forms and uses which may be denominated the inflective genitive (to distinguish it from the usual form and use, which may be called the analytic,—the latter corresponding to the Norman use which we denote by *of*, the former to the Saxon use denoted by *'s* in the English language); thus, *inkomo i ngeyomuntu*, the cow is the man's,—where the *ng* is euphonic copula; *e* is relational (= *a-i*), referring to *inkomo*; and *y* is preformative, referring also to *inkomo*; and the full form of which would be, *inkomo i yinkomo yomuntu*, the cow is a cow of the man, or the cow is the man's cow. Negative form, *inkomo a i siyo eyomuntu*, the cow is not the man's. So other examples:—*itole li ngelenkosi*, the calf is the king's; *itole a silo elenkosi*, the calf is not the king's; *abantu ba ngabenkosi*, the people are the king's; *a sibo abenkosi*, they are not the king's; *izin-komo zi ngezabantu*, the cattle are the people's; *a sizo ezabantu*, they are not the people's.

§ 388. II. (a.) In certain instances the use of a limiting noun without the noun limited, has passed into common use or an idiom; thus,

Abane wetu (not often *betu*), our brothers; *odade wetu* (not often *betu*), our sisters,—in both which cases there is evidently an ellipsis of some word, probably *umuzi*, which would give the full form thus, *abane bomuzi wetu*; *odade bomuzi wetu*, brothers, or sisters of our kraal, village, or family,—like *omame bomuzi wetu* or *wami*, mothers of our or my kraal.

REM.—Examples like the above are not to be confounded with such as the following :—*Izinkomo za wobaba betu*, our fathers' cattle ; *inkosi ya womame betu*, our mothers' chief,—where *w* is euphonic, and employed to preserve the initial *o*, the sign of the plural in *obaba*, fathers, and *omame*, mothers.

(b.) Other elliptic forms may be seen in such expressions as, *u hambisa okwehashi*, he goes like a horse,—which is doubtless elliptical for, *u hambisa ku nokuhamba kwehashi*, he goes like the going of a horse ; *se be hambisa okwa kona*, already were they living according to the customs of the place. So, *yebo wetu*, yes my friend (or lord), *umngani* or other similar term being omitted ; *a ngi yi ku balekela owetu* or *uwetu*, I will not flee from our (foe or brother) ; *owendhlu*, one of the house ; plural, *abendhlu*, some of the house = domestics. So in the forms, *u sendhlwini kwake*, he is in his house ; also, *u lapa kwake ensimini*, he is here in his garden,—where there is probably an ellipsis of some word, as, *ukuhlala* or *ukusebenza* ; thus, *u sendhlwini yokuhlala kwake* ; *u lapa ekusetyenzeni kwake ensimini*.

§ 389. The Isizulu makes a nice distinction between the genitive *subjective* and the genitive *objective*, which requires to be carefully observed.

1. The genitive is termed *subjective* when it denotes that which *does* or *has* something ; thus,

In the phrases, *ukubona kwabantu*, the seeing of the people ; *ukutanda kwabantu*, the love of people.—the people *do* something, viz., see, love, etc. And in the phrases, *izinkomo zabantu*, cattle of the people ; *imisebenzi yabantu*, work of the people.—the people *have* something, viz., cattle, work, etc. Hence in these and similar examples, *kwabantu*, *zabantu*, etc., are in the genitive *subjective*.

2. The genitive is termed *objective* when it denotes that which *suffers* something, or that which is the *object* of what is expressed by the noun limited ; thus,

Ukubonwa kwabantu, the being seen of people, or the people's being seen ; *ukutandwa kwabantu*, the being loved of people, i. e., the people's being loved. Here the genitive is *objective*, since *abantu*, the people, *suffer*, or denote the *object* of what is expressed in the limited (verbal) nouns, *ukubonwa*, *ukutandwa*, etc. Hence, *ukutanda ku ka Yesu* denotes that *love of Jesus* which he exercises, or bestows on us ; and *ukutandwa ku ka Yesu* denotes that *love of Jesus* which he *suffers*, or receives from us,—that of which he is the *object*.

So in the following examples :—

I ti imbuzi lapa i kalayo, i zwa ubuhlungu bokubulawa, a ti,
Yebo, pela, nanso inkomo yenu ; ma i kale, ni zwe nina
abakiti eni ngi sindisileyo ;

And when the goat cries out, feeling the pain of being killed, he says, Yes, then, there is your animal ; let it cry, and hear ye even ye our (gods) who have saved me.

Imbala a si ko ini ukulungiselwa kwabantu bonke ukuba ku be kona ukubuswa kwelizwe oku njalo na ?

Is it not really every man's interest that there should be such a government of the world ?

REM.—(a.) The difference between the objective and the subjective lies not in the form of the genitive, but in the signification of the governing or limited word. Hence passive verbals always give an objective genitive, as in the foregoing examples. In like manner verbs of the deponent and subjective species, and nouns derived from them, generally give an objective genitive.

(b.) In English, the phrase *devastation of the people* might mean what they *wrought*, or what they *suffered*; but *ukucita kwabantu* would express the former, the *subjective*; and *ukucitakala kwabantu*, the latter, *objective*, without ambiguity. So, *isihlupo senkosi*, the oppression of the chief (which he inflicts upon others), *subjective*; but *isihlupeko senkosi*, the oppression of the chief (which he suffers from others), *objective*.

So, in English, we talk and read of the “temptations of Satan,” and the “temptation of Christ;” “our minister,” and the “minister of Christ,” and have other like forms, in which, for accuracy and precision, the Zulu language is superior to our own.

§ 390. 1. Where two or more nouns limit another, the first of the two (or more) may take the sign of the genitive, and the rest be connected to it by the use of *na* without the genitive sign; thus,

Izinkomo zi ka 'Faku noSibekana, Faku's and Usibekana's cattle: *izi-kwebu zamabele nombita*, ears of amabele and maize.

2. (a.) When the thing possessed is the *common* property of two or more persons, the name of the first in the series is put in the plural, and the rest connected with it by the use of *na*; thus,

Izinkomo za woSibekana noMbopa noFaku, the cattle of Usibekana, Umbopa, and Faku, or the cattle of the Usibekanas, Ubopa, and Faku.

(b.) So when several things are *taken together*, one belonging to one and another to another, the same mode of expression may be employed; thus,

Imizi ya woFaku noBuba noMbopa, the kraals of Faku, Buba, and Umbopa,—literally, the kraals of the Fakus, Buba, and Umbopa.

REM.—For the use of *u* in *woSibekana* and *woFaku*, see § 388., a., Rem.; and for the use of a person's name in the plural, as *Osibekana* and *Ofaku*, see § 94., 1.

3. (a.) But where there are several nouns in the genitive, and it is deemed important to specify the relation of each to the one governing noun, the sign of the genitive is given to each one; thus,

'Izinkomo zi ka 'Faku nezi ka 'Buba, the cattle of Faku and of Buba.

(b.) In this way the individual and separate origin, property, or designation of two or more persons or things may be specified; thus,

'Izwi lendoda nelomfana,' word of the man and of the boy, or the man's word and the boy's word; 'izwi nelendoda nelomfana,' word of both the man and the boy; 'imizi yabo omunye ngo ka 'Mnyaiza, nomunye ngo ka 'Faku, nomunye ngo ka 'Sibekana,' their kraals, one is Mnyaiza's, one Faku's, and one Usibekana's; 'indao yokufunda neyokusonda,' a place to learn and to worship.

REM.—The idiom and flexibility of the Isizulu sometimes gives us a noun governing two others, where the English would make the first govern the second, and the second the third; thus, 'kwa ba usuku lu ka 'Dingane lokububa,' it was the day for Dingane to die, or it was the day of Dingane's death. But where the second is really limited by the third the Isizulu shows that relation; thus, 'sa fika emzini wenduna enkulu ya sEmbelebele,' we reached the kraal of the great captain of Mbelebele.

§ 391. When several nouns are all limited by one:—

1. The limiting or "governed" noun often takes its sign of the genitive relation from that which stands nearest; thus,

'Izizwe nabantu belizwe,' the tribes and men of the earth; 'owenkosi umzi nezinkomo,' the chief's kraal and cattle.

2. Where the several limited nouns are of different classes and numbers:—(a.) If they denote *persons*, the limiting noun occasionally takes the sign of the first class, plural, *b*, as if summing them all up in the term *abantu*; thus, *amadoda nezinduna ba kwiti*, our men and captains. (b.) But if they denote *things*, the limiting noun may take the preformative *z*, as if summing them all up in the term *izinto*; thus, *ezomlungu isibamu nehashi nenja*, the white man's gun and horse and dog.

3. Or the limiting noun may take the general indefinite sign *ku* of the eighth class; thus, *umlomo nezindhlebe nameklo kwomfana*, the mouth and ears and eyes of the boy.

4. Or the limiting noun may be put after the first of the nouns to be limited, taking preformative accordingly, and the rest be subjoined by the use of the conjunction *na*; thus, *umuzi womuntu namasimu nabantwana futi*, a person's kraal and gardens and children also.

SECT. 3.—*The Accusative.*

§ 392. A noun depending upon an active transitive verb is put in the accusative; thus,

'Ngi bonile umuntu,' I have seen a person; 'wa tuma unwabu,' he sent the chameleon.

REM.—Occasionally a noun, like *indao*, is found in the accusative after an intransitive verb and without a preposition: thus, 'a ngi yanga indao,' I have not been anywhere,—literally, I have not been (to any) place; 'a ngi sebenzi 'ndao,' I do not work anywhere.

§ 393. A noun depending on a preposition is put in the accusative; thus,

U yile ku 'mbusi ;

He has gone to the magistrate.

Wa tumā unwabu ku 'bantu ;

He sent the chameleon to men.

Kwa tengwa amasimu amabili ngenkomo ;

Two gardens were bought for a cow.

Umkumbu u kahlelekile nga pezu kwamatye ;

The ship was dashed upon the rocks.

Abelungu ba nezibindi ezikulu kakulu ngokuhamba elwandhle ;

White men have very great courage for traveling by sea.

Ba be ng' azi ngomenzi na ngomsindisi ;

They did not know about a Maker and about a Saviour.

Ngezilimo za kiti ku kona upoko nezinhlabu ;

In respect to our vegetables there is the millet and the bean.

REM.—The final vowel of the preposition and the initial of the noun generally coalesce according to principles already stated (§ 16.) ; thus, *ngenkomo* (= *nga-inkomo*) ; *ngomenzi* (= *nga-umenzi*). But when the sentiment is one of a negative character, also where the noun is qualified by *nye*, expressed or understood, in the sense of *a, one, single*, the final vowel of the preposition is retained, and the initial of the noun elided (§ 440., 1.) ; thus, *a si sebenzi nga 'luto*, we do not work with any thing ; *a si na 'ndao*, we have no place ; *ba memeza nga 'lizwi 'linye*, they shouted with one voice ; *nga 'sikati ba be babili*, there were two at a time.

§ 394. A noun is often put in the accusative without a preposition, where the English and some other languages would use one :—

§ 395. 1. The efficient agent of an active verb in the passive voice is put in the accusative without a preposition ; thus,

Ba ti, ku ya ku dhliwa amahlozi ;

They say, it will be eaten by the ghosts.

U ti, ngi sindisiwe ihlozi la kwetu ;

He says, I was restored to health by a ghost of ours.

Inyamazana i banjwainja ;

The game is caught by a dog.

REM. 1.—The efficient agent after a passive verb often takes some euphonic letter corresponding to its initial vowel (§ 35.) : thus,

Lowo umkumbu u holwa yihashi ;

This boat is drawn by a horse.

Kwa kulunywa imiteto ngumfundisi ;

The commandments were declared by the teacher.

Ku kunjulwa ibo bonke abakristu.

It is remembered by all christians.

REM. 2.—A noun denoting the instrument, or that in respect to which a thing is done, takes a preposition after the passive voice in the same manner as after the active ; thus,

Zi tengwa ngesitole ;

They are bought with (or for) a heifer.

Nabantu abaningi ba vusiwe ngemipefumlo yabo, b' azisiwe
Umsindisi wabo ngayo inhlanhla ;

And many people have been aroused in respect to their souls, and made acquainted with their Saviour through grace.

Ulwandhile lu yinto enkulu e nge welwe ngumuntu ngezinyao zake ngokwake ;

The sea is a great thing which can not be crossed by a man on foot by himself.

Si ya fundiswa ngokuma kwomhlaba, na ngezizwe, na ngokuhlala kwazo ;

We are taught concerning the character of the world, and the nations, and their mode of living.

§ 396. II. Some neuter verbs take the accusative, in a manner similar to the passive, without a preposition ; thus,

Umkumbu u cwele abantu ;

The ship is full of people.

U ya vama uku sebenza ;

He excels in working.

Uma si kutele a si so ze sa fa yindhlala ;

If we are industrious we shall never die of famine.

Okunye kwa fika abalumbi ;

Other (kinds of food) came by civilized men.

REM.—*Zala* and *mita* (*miti*) are generally used in this same way.

§ 397. III. A few active verbs, both transitive and intransitive, are sometimes accompanied by an accusative without a preposition, where the English would use one ; thus,

Abafana ba ngi hlubula ingubo yami ;

The boys stripped me of my blanket (or garment).

Abantu ba hlubukile Utixo ;

People have rebelled against (or revolted from) God.

Ba si pangile impahla yetu ;

They have robbed us of our goods.

§ 398. IV. The force of a preposition is often supplied by some specific modification of the verb ; as,

1. The relative (or *el*) form, which often supplies the place of *for*, *to*, *about*, *against*, etc. (see § 190.) ; thus,

Ku hlatyelwe bona ;

It was slaughtered for them.

Ngi size ngezikumba zami, u ngi patele zona encweleni yako ;
Help me about my hides, and take them for me in your wagon.

U ya tengela umlungu na ?

Do you buy for a white man ?

Ukuma ngi be ngi nawo umbila ngi be ngi ya ku m tengela lo 'mlungu ;

If I had maize I would sell to that white man.

(Ma) si ba kalele izinyembezi Enkosini yomusa ;

(Let) us weep tears for them unto the Lord of mercy.

2. The causative form, which sometimes signifies to do a thing *with* ; thus, *wa m lalisa*, he slept with him ; *u ngi fuyisile amandhla*, thou hast girded me with strength.

REM. 1.—The preposition *na*, *with*, is generally required by the noun which depends on a verb in the reciprocal form ; thus, *nga hambana nomuntu*, I went with a person ; *wa kulumana nami*, he conversed with me.

REM. 2.—The Isizulu often dispenses with the use of a preposition by putting a noun in the locative case. (See §§ 401–403.)

§ 399. Nouns denoting duration of time are generally, not always, put in the accusative without a preposition ; thus,

Wa hlala kona amasonda amatatu ;

He remained there three Sabbaths.

Esibayeni ba kulume isikati eside ;

In the cattle-fold they talked a long time.

Ba ti, Yebo, isikati eside u ngi gcinile ekuhambeni kwami ;

They say, Yes, a long time hast thou preserved me alive.

Ngi tanda ukuba ngi hambe ngesikati eside lapa emhlabeni ;

I desire that I may live for a long time here on the earth.

Nga hlala kona iminyaka emibili ;

I lived there two years.

§ 400. A noun denoting the time *at* or *in* which a thing is said to be, or be done :—

1. May depend upon a preposition ; thus,

Ba funa uku tenga na ngesonda ;

They wanted to trade even on the Sabbath.

Ku te ngolunye usuku nga ya Elovu ;

It came to pass on a certain day I went to the Ilovu.

Kwa ti ngomsumbuluko induna umkumbu ya wu sondeza osebeni ;

And on Monday the captain brought the ship near to shore.

Se be za ku ganana ngomsumbuluko wokuqala wenyanga entya ;

They are going to marry on the first Monday of the new month.

REM.—The initial vowel of the noun is generally elided, instead of being united by crasis with the final vowel of the preposition (as already remarked in part under § 393.):—

(a.) In negative propositions; thus, *a ngi na 'sikati*, I have not time.

(b.) Where a thing is said to be or to be done at one and the same time, or at a time (§ 440., 1.): thus, *nga 'sikati 'sinye si y' azi ukuba yenzeka eminye (imisebenzi) ezimlaweni ezinye*, at one (and the same) time we know that several (things) are done in different places.

2. May be put in the accusative without a preposition; thus,

Kwa ti intambama ba hlangana;

And in the afternoon they met together.

Ba ti, za tengwa 'nyak' enye;

They said, they were bought last year.

Umfana a ng' ona ku 'yise na ku 'Tixo 'sikati 'sinye;

A boy may sin against his father and against God at the same time.

REM.—Since the preposition *na* has lost its specific import, and been incorporated as part of a compound word in *namhla* and *nonyaka*, (where it has the force of an adjective pronoun = this,) the use of these words affords a further illustration of the above rule; thus, *ba fika namhla*, they arrived to-day; *so ba nendhlala nonyaka*, we shall have a famine this year; *izilo ziningi nonyaka*, wild beasts abound this year.

3. May be put in the locative case; thus,

Impi i puma ebusika;

The commando goes out in the winter season.

Sa fika ebusuku;

We arrived in the night.

REM.—This making use of the *locative* in a temporal sense, transferring the relations of place to those of time, is not peculiar to the Isizulu. The same phenomenon is witnessed in other African dialects; nor is it more African than human or philosophical.

SECT. 4.—*The Locative.*

§ 401. A noun used to denote the place *at*, *in*, or *about* which a thing is said to be, or to be done, or *to* or *from* which it proceeds, is put in the locative case.

1. The place *at*, *in*, *among*, or *about* which; thus,

Na lapa na sezizweni zonke;

Both here and among all tribes.

Ihashi li hambe osebeni lwamanzi, umkumbu u hambe emanzini;

The horse goes along the edge of the water, the boat goes in the water.

Ba wu sakaza esibayeni sonke;

They scatter it about the whole kraal.

Ba shiya incozana embizeni ;

They leave a little in the pot.

Ku te endhleleni unwabu lwa libala ;

And on the way the chameleon delayed.

Ya fikake inkosi, ya buza ezincekwini ;

So the chief came, and inquired among the servants.

2. The place *to* which ; thus,

Nga ya Elovu, ngi hambela esihlotyeni sami ;

I went to the Ilovu, and visited among my friends.

U ya tabata into a ye enyangeni ;

He takes a thing and goes to the doctor.

Endhlwini yesikutali indhlala i ya lunguza, i dhlule i ye kwe yevila ;

At the house of the industrious famine casts a wistful look, passes on and goes to that of the sluggard.

Induna umkumbu ya wu sondeza osebeni ;

The captain brought the ship into port.

3. The place *from* which ; thus,

Si vela ekaya ;

We come from home.

Ba puma emkunjini ;

They came out of the ship.

U kuba kade e hambe e m sindile ekufeni ;

That long ago he went and saved him from death.

Loku si m gcinileyo ebuncinyaneni bake ;

Though we have preserved him ever since (from) his infancy.

§ 402. Proper nouns, the names of places, rivers, mountains, and tribes, and some common nouns, used to denote the place of origin, abode, or existence, take the sign of the genitive before the locative ; thus,

Ba be kona bonke abantu ba sEmanzimtoti ;

There were present all the people of Amanzimtoti.

Ba nga ka fiki aba sEnanda ;

They of Inanda had not yet arrived.

A si 'mteto wa sesilungwini ;

It is not a law of the white race.

Igwababa lelo la semzini si nge li dhle tina ;

That crow of a kraal we ourselves can not eat :—i. e., it is a shame for a man to eat *amasi* at another's kraal.

U kona yena owa ba qedayo abantu ba sekutini; nanguya ow' ake endaweni enye; ka siye owa sekaya la lo 'muntu; There is one who put an end to the people of said (village); he lives yonder in another place; he does not belong to the home of this man.

§ 403. The locative case sometimes takes the preposition *nga* before it; thus,

Sa fika Emlalazi ezansi nga selwandhle;
We arrived at the Umlalazi down by the sea.

Ku te kusasa kwa se ku vela nezinkomo se zi baleka nga sElutugela; ngokuba ba hambile ebusuku impi ka 'Cetywayo ba hamba, abantu ba ka 'Mbulazi be ba funyanisa be lele. Ku te kusasa kwa tiwa, Abantu ka 'Mbulazi i ba qedile nga sElutugela ebusuku;

It came to pass in the morning that the cattle came fleeing from the Tugela; for Kechwayo's men went and found Umbulazi's men asleep. And in the morning it was said, The enemy killed Umbulazi's men by night on the Tugela.

SECT. 5.—*The Vocative.*

§ 404. The vocative case is used in addressing persons,—sometimes with an interjection, but generally without:—

1. With an interjection; thus, *halala 'bantu betu!* hail, our people! *halala, 'balisa ba kwetu!* hail, comrades of ours; *O 'baba! a ngi namandhla,* oh father! I am not able; *yeti, 'mngani!* hail, lord! *yetini, 'bangani!* hail, ye lords!

2. Without an interjection; thus, *'baba ngi bekè,* father regard me; *ma 'si ye ku funda, 'bandhla,* let us go to learn, comrades; *'mngani, izindaba 'zinhle,* good news, sir; *'nkosi! wena umnyama; wena wa kula, be libele; wena u nga nge-Nanda!* king! thou art black; thou hast grown while others were delaying; thou art as Inanda! *a ke ni tyo si zwe, 'bangani bami,* come ye now speak that we may hear, my friends.

REM.—The nominative is sometimes used in address, see § 378.

CHAPTER III.

SYNTAX OF THE ADJECTIVE.

SECT. 1.—*Agreement of Adjectives.*

§ 405. An adjective agrees with its subject in class, number, and person, and generally follows the noun it describes; thus,

Umfana omkulu, a large boy; *indoda enkulu,* a large man; *abafana abakulu,* large boys; *umfana umkulu,* the boy is large; *ngi mkulu,* I am large; *ni bakulu,* ye are large.

REM. 1.—Adjectives are used, as already stated § 130., in two ways,—as an attributive, and as a predicate; thus, in the above examples *omkulu*, *enkulu*, and *abakulu* are attributives; but *umkulu*, *mkulu*, and *bakulu* are predicates. For the difference in the prefix of the adjective as used in these two ways, and for an exhibition of the euphonic principles by which the prefix is affected, see §§ 133., 135.; also the tables 134., 136.

REM. 2.—Sometimes the adjective is compounded with the noun, so that both noun and adjective make but one word, in which case the adjective neglects to take the prefix; thus, *ubabakulu*, my grandfather; *umamukulu*, my grandmother; *impondombili namabunu namabuto a ka Mpande*, (there being) a league (literally, two horns) both Boers and the forces of Umpande.

REM. 3.—The attributive almost always follows the noun to which it belongs, except *nye* and *onke*, which may be placed as well before as after. The predicate is occasionally placed before the noun, but more commonly after it. When a noun takes after it both a possessive pronoun and an adjective, the possessive usually takes the precedence of the adjective in position; thus, *nemfuyo yetu yonke i rela kuye ezulwini*, and all our wealth comes from him in heaven.

§ 406. The use of the adjective as a predicate in affirmative propositions, was stated in § 344. In expressing the negative of propositions of this kind:—

1. The adjectives *bomvu*, *banzi*, and *nzima*, and those whose roots begin with *m*, as, *manandi*, *mtoti*, take the negative *a* or *ka* before their affirmative form (see table § 136.); thus,

Inkomo a ibomvu, the cow is not red; *isango a libanzi*, the gate is not wide; *isikumba a simnandi*, the skin is not good.

2. Other adjectives, having as subject a noun of the first, third, or sixth class, singular, express the negative in the same way,—taking the negative *a* or *ka* before their affirmative form; thus,

Umfana ka umkulu, or *ka mkulu*, the boy is not large; *inkomo ka inkulu*, the cow is not large.

3. In all other cases, *i.e.*, excepting the adjectives *banzi*, *bomvu*, and *nzima*, and those in *m*; and excepting others when their subject is of the first, third, or sixth class, singular,—the negative is expressed by taking before it the negative *a* or *ka*, and also the simple pronoun in addition to the ordinary prefix; thus,

Hole ka li likulu, the calf is not large; *ka li libi*, it is not bad; *uluti ka lu lukulu*, the rod is not large; *ka lu lude*, it is not long; *abantu ka ba bakulu*, the people are not large; *ka ba bude*, they are not tall; *amadoda ka uca made*, the men are not tall; *ka uca madala*, they are not old.

§ 407. A table of adjectives declined as predicates in the affirmative was given § 136. In addition to what has been said in the last paragraph, and in §§ 135., 136., it may be of service to give a specimen table of—

Adjectives used as Predicates in the Negative.

SINGULAR.	1	Umfana	ka 'mkulu	ka mubi	ka 'nnandi
	2	Ilizwi	ka li likulu	ka li libi	ka limnandi
	3	Into	ka inkulu	ka imbi	ka innandi
	4	Isitelo	ka si sikulu	ka si sibi	ka simnandi
	5	Uluti	ka lu lukulu	ka lu lubi	ka lumnandi
	6	Umuti	ka umkulu	ka umubi	ka umnandi
PLURAL.	7	Ubuso	ka bu bukulu	ka bu bubi	ka bumnandi
	8	Uku ma	ka ku kukulu	ka ku kubi	ka kumnandi
	1	Abafana	ka ba bakulu	ka ba babi	ka bamnandi
	2	Amadoda	ka wa makulu	ka wa mabi	ka wamnandi
	3	Izinto	ka zi zinkulu	ka zi zimbi	ka zimmnandi
	4	Izitelo	ka zi zikulu	ka zi zibi	ka zimmnandi
	5	Izinti	ka zi zinkulu	ka zi zimbi	ka zimmnandi
	6	Imiti	ka imkulu	ka imibi	ka immnandi.

REM.—From the foregoing examples and table, it will be easy to see what are the corresponding forms in accessory clauses, where the negative *a*, following the pronoun, takes the euphonic *ng* = *nga*, which also changes again to *nge*, by virtue of a coalescence between *a* and the vowel *i* from the substantive verb *bi*; thus, *abantu aba nga bi badala*, contracted, *aba nge badala*, people who are not old, or the people being not old; so, *ba nge bade*, not tall; *izinkomo ezi nge zinkulu*, cattle not large, or which are not large; *ezi nge ziude*, which are not tall; *ba nge mnandi*, they being not well; *zi nge bomvu*, they being not red; *li nge banzi*, it being not broad; *li nge likulu*, it being not large.

§ 408. When the subject is of the first or second person, the predicate adjective is put in juxtaposition with the simple form of the pronoun; and, to promote perspicuity, or ease and fullness of utterance, in accordance with principles already stated, the predicate adjective often takes also the same euphonic and prefix, which it takes in connection with personal nouns (*umuntu*, *abantu*, etc.) of the first class, singular and plural respectively; thus,

The adjective *kulu*, used as a predicate of *ngi*, takes the euphonic *m* = *ngi mkulu*, I am great; used as a predicate of *si*, it takes the prefix *ba* = *si bakulu*, we are great. But *banzi*, *bomvu*, and *nzima*, and those adjectives whose root begins with *m*, take no prefix in addition to the pronoun, and require no euphonic; hence, *ni banzi*, ye are broad; *ngi bomvu*, I am red; *ngi mnandi*, I am well; *si mnandi*, we are well.

§ 409. In illustration of remarks already made in the foregoing paragraphs, and for the aid of the learner, we give various examples of the different kinds of adjectives, used as predicates with the first and second persons, in the following table:—

FIRST PERSON.		SECOND PERSON.	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Ngi mkulu	si bakulu	u mkulu	ni bakulu
Ngi mdala	si badala	u mdala	ni badala
Ngi mfutyane	si bafutyane	u mfutyane	ni bafutyane
Ngi mncinyane	si bancinyane	u mncinyane	ni bancinyane

FIRST PERSON.		SECOND PERSON.	
SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Ngi mubi	si babi	u mubi	ni babi
Ngi mude	si bade	u mude	ni bade
Ngi muhle	si bahle	u muhle	ni bahle
Ngi bomvu	si bomvu	u bomvu	ni bomu
Ngi nzima	si nzima	u nzima	ni nzima
Ngi mmandi	si mmandi	u mmandi	ni mmandi
Ngi mtoti	si mtoti	u mtoti	ni mtoti.

REM.—Some of the foregoing examples, with the corresponding English, were given in § 137; thus, *ngi mdala*, I am old; *u mdala*, thou art old; *ni badala*, ye are old.

§ 410. This kind of simple proposition (§ 409., where the adjective is employed as predicate of the first or second person,) makes the negative by using *a* or *ka* before the pronominal subject; thus,

A ngi mkulu, I am not large; *a si bakulu*, we are not large; *ka si mmandi*, we are not well; *ka ni badala*, ye are not old.

REM.—(a.) The second person singular often gives the semi-vowel *u* to the pronoun *u*; or it elides the negative *a* of *ka*, leaving only *k'* as a sign of the negative; thus, *a u mkulu*, or *k' u mkulu*, thou art not great; *a u mmandi*, or *k' u mmandi*, thou art not well. So, *a u mude*, or *k' u mude*; *a u mdala*, or *k' u mdala*.

(b.) Or the pronoun *u* may be hardened, and preserved by the use of *k* instead of *u*; thus, *a ku mdala*, *a ku mmandi*, etc.; and then, by dropping the negative *a*, and depending upon *k* as a sign of the negative, we have (as above, only with a different pointing,) *ku mdala*, thou are not old; *ku mmandi*, thou art not well.

§ 411. A noun used as an adjective, where there is no adjective of the required signification, is connected with its subject in one of three ways:—

1. Its initial vowel being elided, it is put, like *bomen* and *nzima*, in juxtaposition with its subject; thus,

Ngi 'manzi, I am wet; *izembe eli 'butuntu*, a dull ax; *izembe li 'butuntu*, the ax is dull; *umkonto u 'bukali*, the spear is sharp; *se be 'lusizi labo abetungu*, those white people are in a sad condition.

2. It may be connected to its subject by the use of *na*, *with*, or *have*; thus, *izembe li nobutuntu*, the ax is dull; *si natmandhla*, we are strong; *ukuba a be nenkwatyu a godole*, so that he was numb and cold.

3. It may stand as a predicate nominative, and take a euphonic copula, if required, between itself and its subject; thus, *into i yiholo*, the thing is rough; *idhlala la be li yindilinga nencwadi i yisicaba*, an orange was round and a book flat; *ilanga la be li kazimula li yindilinga*, the sun was bright and round.

§ 412. Where two or more adjectives belong to one noun they are put in juxtaposition one after the other, without a conjunction to connect them; thus,

Abantu ba kona bakulu bade ;
 The people of that place are large (and) tall.
 Izinwele zabo zimnyama zi ya kazimula ;
 Their hair is black (and) glossy.
 Izwe lihle, li nemiti emikulu, emide ;
 The country is beautiful, (and) it has large, tall trees.
 Sa fika pansi kwentaba enkulu kakulu, ende kakulu ;
 We arrived beneath a very large (and) very tall mountain.
 Ba puma be 'manzi be 'madhlilikidhliki ;
 They came out wet (and) wasted.
 Ilanga la be li kazimula li yindilinga ;
 The sun was bright (and) round.
 Ba qala imikuba emibi eminingi ;
 They are beginning many bad practices.

§ 413. The second of two adjectives in succession takes the conjunction *na*, *and*, when the noun, to which that (second) adjective properly belongs, has been omitted ; thus,

Wa tenga izitya ezincinyane nezikulu ;
 He bought large and small dishes, *i. e.*, some small and others large.
 U nezingubo ezimnyama nezimhlope ;
 He has black and white blankets, *i. e.*, some black and others white.

§ 414. In compound construction, where an adjective belongs to two or more subjects :—

1. It may agree with the nearest ; thus,
 E sa cabanga ukuba ukudhla nezinhlanvu za zinnandi ;
 Still thinking how food and fruit were sweet.

2. It may agree with neither in particular, but with the two taken together and considered as a plural ; thus,

Zinnandi inyama nesinkwa ;
 Meat and bread are sweet, or sweet is meat and bread.
 Nga bulala impofu na 'mpofu, za ba mbili ;
 I killed an eland and an eland, they were two.

REM.—When two or more compound nouns signifying *grandfather*, *grandmother*, etc., as *ubabakulu*, *umamekulu*, *uyisekulu*, etc., are used in connection, the second element is sometimes separated, and put by itself either before or after both nouns (as *ubaba* and *umame*), yet without taking the usual prefix for the noun ; thus, *wa bong'a uyise nonina kulu*, he worshiped his grand father and (grand) mother, *i. e.*, his paternal shades ; *ng' etemba nina abakiti okulu nobaba nomame*, I trust you our great both father and mother.

3. When the several subjects, to which an adjective belongs, are of different persons, the adjective commonly takes the plu-

ral form, and prefers the first person to the second, and the second to the third; thus,

Wena nami si batya, *or* mina nawe si batya, *or* si batya tina wena nami;

You and I are young.

Ni mhlape wena naye nobabili;

Ye are white, thou and he both of you.

4. The adjective may agree with the more remote of two nouns, if that be the more prominent; and, for courteous or other reasons, it may prefer the third person to the first and second; thus,

Hanga nenyanga li kazimula li yindilinga;

The sun and moon are bright and round.

Bancinyane bona nawe;

They and you are small.

§ 415. The Isizulu has several ways of avoiding, as it were, certain difficult forms of compound construction (like some in the above paragraph (§ 414.)), which, though correct and convenient, are neither so common nor easy in this language as in the English). This is done:—

1. By putting the adjective in juxtaposition and agreement with the first subject, and subjoining the others; thus,

Lihle lizwe lake, nomuzi wake, nezinkomo zake futi;

Beautiful is his country, and his kraal, and his cattle also.

2. By giving the adjective the general prefix *ku*, or *oku*, as referring to subjects of all classes, numbers, and persons; thus,

Ba bona isikwebu samabele nombila, ba dhla, be zwa kumandi;

They saw an ear of amabele and maize, ate, and found them sweet.

3. By repeating the adjective and making it agree with each subject; thus,

Umzi wake unkulu, nezindhlu zake zinkulu futi;

His kraal is large, and his houses are large also.

REM.—Rules and examples given in § 391., where one noun is “governed” by several others, as also rules and remarks respecting the agreement of the pronoun §§ 445–449., may all be referred to, as being of the same class as those here given, and, hence, as affording each an illustration of the other.

§ 416. The adjective is often used alone, the noun with which it agrees being understood; thus,

Tina abamnyama be si ng’azi;

We black (people) did not know.

REM. 1.—The noun to be supplied is sometimes known from the form of the adjective, or from general usage. Thus, when a native uses the adjective *abamnyama*, or *abadala*, etc., alone, it is easily seen that it belongs to *abantu* understood.

REM. 2.—The noun to be supplied is often contained in a preceding clause; thus,

Imisebenzi yabo mikulu. Eminye si ya yazi, eminye si yi zwa ngendaba;

Their works are great. Some we know, of others we hear by report.

Izinhlobo ezimbili zemali zi nga fana; lapa olunye lu lungile, olunye lu nga lungile;

Two kinds of money may look alike; while one is good, and the other is not good.

Njalo izinhlobo zokupenduka zimbili; okunye ku lungile, okunye a ku lungile;

So there are two kinds of repentance; one is good, the other is not good.

U nga hamba u finyele kwe nga pambili imizi; nga fika kwe nga pambili emitatu;

You may go and reach villages on ahead; I arrived at three on ahead.

REM. 3.—Adjectives taking the neuter or general prefix *ku*, or *oku*, are often used alone, referring not to any particular noun understood, but to some clause or general sentiment; thus,

Umpande u ya ku tukutela uma e zwa oku njalo;

Umpande will be angry if he hears such.

Si nesikati nezincwadi nabafundisi; okukulu pezu kwako kwonke, Umsindisi;

We have time and books and teachers; what is greater than all, a Saviour.

SECT. 2.—*Of Degrees,* and Particular Words.*

§ 417. *a.* In the Isizulu, as in other languages, a quality may be attributed to an object, with different degrees of intensity. When no intimation is made in respect to this particular, or where the quality is understood to be of the general average standard, it is said to be in the *positive* degree; thus,

Into enkulu, a large thing; *ngi mnandi*, I am well.

b. We may either compare a quality as existing in any given object, with the same quality as existing in other objects; or we may compare it with some assumed notion of the quality in general. When a given quality is represented as existing in one object with greater or less intensity than in another, or in the same object with greater or less intensity than usual, or with too great or too little intensity for a given purpose, it is said to be in the *comparative* degree; and when it is represented as existing in one object with the greatest or least intensity as compared with the same in other objects, or as compared with the average standard, it is said to be in the *superlative* degree.

* For degrees of comparison in other Bantu languages, see Appendix III. 4.

REM. 1.—Many of the following rules and observations apply to the expression of degrees by verbs, and adverbs, and by nouns, as well as by adjectives.

REM. 2.—The degrees of comparison are more freely interchanged and mixed, and often used with less precision, in the Isizulu than in the English.

§ 418. The comparative degree is of two kinds. The one denotes the intension or remission, the more or the less, of the quality in view; and generally compares one object with another. This may be called the *definite* comparative. The other denotes a remission or modification of the quality considered, and has reference to the general average standard, without comparing one noun or subject with another. This may be called the *indefinite* comparative.

§ 419. I. The *definite* comparative degree is expressed in several ways:—

1. By placing the nouns in contrast, the noun compared taking the adjective in the positive degree; and the noun, with which the comparison is made, taking one or more prepositions, to show that the latter differs from the former in the intensity of the quality denoted by the adjective. These prepositions are—

(a.) The preposition *ku, to, from*; thus,

Le 'nkomo inkulu kwezinye;

This cow is large to the rest, i. e., is larger than the rest.

(b.) The prepositions *ku na-, to with, i. e., in comparison with*; thus,

Abantu se be tyaya umbila; e wona u su inkulu ku nenkomo;

The people now prize corn, which same is now more valuable than cattle.

U mi kubi ku nokuba a lahle ingalo neso;

He is worse off than if he were to lose an arm or an eye.

Loku ku ya ngokuba abaningi ba ya tanda kakulu olunye uto ku nokupenduka;

This is because most (men) love anything better than repentance.

Umtwana a nge be mncinyane ku nokulalela unina;

The child can not be too small to obey its mother.

(c.) By means of the preposition *pezu* and its complement *kwa, above unto, i. e., more than*; thus,

Oknkulu pezu kwa loku;

What is greater than this.

Izono zetu zi yizinhloni kakulu pezu kwesono esi yizinhloni sa lo 'mfana;

Our sins are much more shameful than the shameful sin of that boy.

Izingelosi zi tanda Utixo pezu kwokutandana, na pezu kwokutanda uluto olunye;

The angels love God more than they love one another, and more than they love anything else.

2. By the use of a verb; as, *ukwahlula*, to surpass; *uku kula*, to grow; *uku gqila*, to be deep; *uku pangisa*, to speed; thus,

Si ya b' ahlula;

We are stronger than they.

Isifo sake sa kula;

He was worse, —literally, his disease increased.

Se be lungela uku ya ekubujisweni oku gxilileyo;

They only prepare for a deeper perdition.

3. By having both nouns before the mind and attributing the quality in its simple or positive degree to one, without any direct reference to the other; thus,

Ku yipi inkomo enkulu na!

Which, or where is the large cow? *i. e.*, the larger?

I kona imiziki, inyamazana enkulu, kodwa a i ngangayo inkomo, incinyane;

Here are *imiziki*, a large (kind of) game, but it is not equal to the cow; it is small, *i. e.*, smaller than the cow.

Wa ti, injuba ku 'Dingane i y' esabeka, iningi; ba ti, injuba nawe u sa yi bangile, u nenjuba enkulu;

He said, the courage in Dingane is fearful; it is more than mine; they said, thou didst measure thy courage with his, and thine is the greater.

Ngokuba u ya lahla umpefumlo wake, a nga be e sa ba na 'sihlobo ezulwini, a nga be e sa ba na 'sihlobo, 'ndao; okukulu ukuba e nga sa yi ku ba na 'sihlobo;

For he loses his soul, and has not a friend in heaven, nor any where else; and what is more, he never will have a friend.

§ 420. II. The *indefinite* comparative degree is denoted also in several ways:—

1. By the diminutive form of the adjective; thus, *isilwane esimpungana*, a greyish animal; *into imhlotyazana*, the thing is a little whitish.

2. By the use of the noun *incozana* as an adverb = *a little*, *rather*, *somewhat*, *moderately*; thus, *ngi mmandi incozana*, I am a little well, *i. e.*, (sometimes) I am better, (sometimes) I am not very well.

3. By the use of the adverb *kodwa*, *only*, *somewhat*, *rather*; thus, *i namandhla kodwa*, it is rather strong.

§ 421. The superlative degree sometimes makes a comparison between several objects, and signifies that the object to

which the quality is attributed is distinguished by it above all the others, and hence that we have here the most or the least of such quality; in which case it may be called the *definite* superlative. Or it may signify that a quality exists in an extremely high degree, without instituting a direct comparison between one or more objects and several others; in which case it may be called the *indefinite* superlative.

§ 422. I. The *definite* superlative is denoted:—

1. By placing in contrast the nouns compared, as in the definite comparative, by means of *ku*, *ku na-*, *pezu kwa-*, or a verb, and applying the adjective *onke*, *all*, or *nye*, *the rest*, to that with which the comparison is made; thus,

Wa be mkulu ku nabo bonke abafana;

He was larger than all (or the largest of all) the boys.

Ba nga cabanga kakulu ngomtwana wabo o gulayo, ba pape kakulu ngawe ku nabanye bonke bendhlu;

They would think more about their sick child, and feel more anxious about you than about all the rest of the family.

2. By having several nouns before the mind, and attributing the quality either simply or in a heightened degree to one, without any direct reference to others; thus,

Lilhe leli 'hashi;

This horse is the most beautiful (of all).

Ukulunga okukulu Utixo wa si nika kona;

The greatest good that God gave us.

3. By the use of some noun or verb denoting extremity; thus,

Mina nga ngi ngo wamagcino abantwana;

I was the youngest of the children.

Noto e nga gcina uku lu tyo kuye;

And the last thing which I said to him.

§ 423. II. The *indefinite* superlative, which might also be called the superlative by eminence, may be denoted:—

1. By the neuter or general form of the adjective *onke* = *kwonke*, *wholly*, *altogether*; thus, *Utixo o pezulu kwonke*, the most high God.

2. By using the adverb *kakulu* after the adjective; thus, *u nesinike esikulu kakulu*, he is very careful,—literally, he has very great care.

3. By means of the verb *uku ngaba*, *to excel*, *be supreme*—

a. The adjective taking the form of an abstract noun in the locative case; thus,

Izinkomo za lo 'muntu zi ngabile ebuhleni;

This man's cattle are out of reach in beauty.

b. The adjective may take the form of the noun to which the quality is attributed; thus,

Zinhle zi nqabile izinkomo za lo 'muntu; •
Beautiful to the extreme are the cattle of this man.

4. By a kind of irony, making use of the negative formula *a si*—

a. The root of the adjective being used with the verb *uku* *ba*, to be; thus,

A si ko nokubanhle lezi 'zinkomo;
These cattle are not beautiful, *i. e.*, they are exceedingly beautiful.

b. The adjective may agree with the noun; thus,

A si nokuba zinhle lezi 'zinkomo;
These cattle are not beautiful, *i. e.*, they are, etc.

c. The noun only may be used with the negative *a si*; thus,

A si 'ndhlala nonyaka nje;
There is no famine this year, *i. e.*, the famine is very great, etc.

Au! a si ko nokulibala;
Oh! there is even no delay, *i. e.*, there is very great delay.

§ 424. The quality or relation of *similitude*, which we denote in English by the adjective *like*, may be expressed, in the *ulu*, in several ways:—

ⁿ 1. By *njenga*; thus,

Lo 'mfana a be nekaya eli lungileyo njeng' elako;
(That) this boy should have a good home like thine.

Ma si nga bi njeng' abadala betu;
Let us not be like our ancestors.

2. By the *causative* form of the verb and the preposition *ku*; thus,

Uma Utixo si m tandisa kwabazali betu emhlabeni;
If we loved God as much as we do our parents on earth.

3. By the use of the verb *uku fana*, to resemble; thus,

A mu ko umuntu o fana nezingelosi ngomzimba;
Nobody resembles the angels in respect to the body.

Umhlanga wa kona u fana nezinti zesiswebu, a wu fani nowa lapa;
The reed of that place is like whip-sticks, it is not like (the reed) of this place.

4. By the use of the verb *uku ti*, or *uku ba*, in the potential mode; thus,

Ku nga ti inyoni, it resembles a bird; *ku nga ba uyena*, it seems to be the very same (person); *u ya bona upondo ku nga ti upondo lwenkomo*, you see the horn is like a cow's horn.

§ 425. The relation of *equality* is generally denoted by a verb; sometimes by a preposition:—

1. By the verb *uku lingana*; thus,

Imiti i lingene, the trees are equal; *intambo i ya lingana noluti*, the cord is equal to the rod.

2. By the verb *uku lungelana*, or some other form of the same verb; thus,

Zi lungelene, they are equal to each other; *obani nobani ba lungelene*, so and so agree together.

3. By the preposition *njeng*, see § 424., 1.; also by *ngang*, see § 426., 2.

§ 426. The quality or relation of *nearness* is expressed in several different ways, according to the kind of approximation to be signified:—

1. By *citya*, or *ponsa*, in the sense of *nearly*, *almost*, or *“had like,”*—with the infinitive; thus, *ba city’ uku fa*, they almost died; *ngi pons’ uku wa*, I almost fell.

2. By the preposition *nga*, generally in its reduplicated form = *nganga*, in the sense of *like*, *as*, *about*; thus,

Na ke na bona ifu lotuli na t izono zetu zi zingalo;
Did you ever see a cloud of dust? our sins are quite like it.

Ngi ngangaye;

I am like him, *i. e.*, I am about his age, size, or strength, according to the connection.

I kona imiziki, inyamazana enkulu, kodwa a i ngangayo inkomo;

Here are the *imiziki*, a large (kind of) game, but not equal to the cow.

Ba nga ba ngamakulu amatatu;

They might be about three hundred.

REM. 1.—A supposed or contingent number, marked in English by the use of *about*, is sometimes put in the predicate nominative after *uku ba* in the potential mode; but more frequently in the locative either with or without the potential *nga ba*; thus,

Ukubalwa kwazo kwa ku nga ba ikulu;

Their number might be about a hundred.

Izitungu zi nga ba sezinkulungwaneni ezimbili—or, zi nga ba izinkulungwane ezimbili;

There may be about two thousand bundles.

REM. 2.—The preposition *eduze*, *near*, is sometimes used like *nga*, or *nganga*, and occasionally in the sense of *ponsa*.

SECT. 3.—Numerals.

§ 427. The cardinal numbers from *one* to *four* are denoted by the numeral used as an adjective,—the numeral taking a prefix, like other adjectives, according to the noun to which it belongs; thus,

Wa hamba namanye amadoda amatatu ;
He went with three other men.

Nga 'sikati ba be babili njena ;
There were two or so at a time.

Ba ya nika izinkomo ezintatu ;
They give three cows.

Indhllela yenhliziyo a yi yinye ;
The way of the heart is not one.

REM.—When the numeral is used as a factitive object (§ 434., 4.), its prefix is often omitted ; thus,

Wa hlala izinsuku za ba mbili ;
He remained two days.

Nga hlala izinyanga za ba ne ;
I remained four months.

Nga hlala umnyaka wa ba munye—or, wa ba 'nye ;
I remained one year.

Nga bulala inyati za ba mbili ;
I killed two buffaloes.

Si tanda uku hamba ngenhlela i be 'nye ;
We wish to go by one way.

§ 428. The numeral *five* (*hlanu*, nominal form *isihlanu*), may be used either as a proper adjective, or as a noun for an adjective :—

1. As an *adjective* ; thus,
Se be fikile abantu abahlanu ;
Five persons have arrived.

2. As a *noun* for an adjective ; thus,
Wa fumana amadoda a yisihlanu ;
He met with five men.

Ngi ya ku zuza imali isihlanu ngenyanga ;
I shall get five shillings per month.

§ 429. From *six* to *nine* the numeral may retain its verbal character (§ 140., 2.), and agree with its noun like other verbs ; or it may take the form of a noun (§ 142.), and as such be connected to its subject, like *isihlanu*, by means of the relative pronoun and the euphonic *y* ;

1. In its *verbal* character ; thus,
Amashiline a kombisa a lingene nenkomazi na ?
Are seven shillings equal to a milch cow?

2. As a *noun* ; thus,
Wa tenga izinkomo ezi yisikombisa ;
He bought seven cattle.

Sa fumana abantu aba yisitupa ;
We found six persons.

§ 430. The numerals from *ten* and upwards are nouns ; and in many instances their construction (as also that of numerals under ten, when they take the form of a substantive,) does not differ from the construction of other nouns used as adjectives. Indeed, any numeral having the form of a substantive may be used in most of the ways in which other nouns are used.

§ 431. I. A numeral noun may be used as the nominative, whether as subject or predicate of a proposition :—

1. As a *subject* nominative ; thus,

A kona amashumi amatatu ;
There are thirty,—literally, three tens.

2. As a *predicate* nominative ; thus,

Ekupumeni kwabo ba ti ba ba amashumi amane nesihlanu ;
ngasemva wa ba kona omunye wa bala ugomqibelo wokutatisitupa ; ngako ba ba 'mashumi amane nesitatisitupa ;
When they came out they said they were forty-five ; afterwards there was another who signed at the close of the sixth (day), hence they were forty-six.

Tina, abe si ti e be si ka Keristu, si 'mashumi amane nane ;
We, who have professed to be Christians, are forty-four.

§ 432. II. A numeral, as a noun in apposition ; thus,

U za ku biza izinkomo amashumi amahlanu ;
He will demand fifty head of cattle.

Kwa ti ukuba ba hlanganiswe endhlwini yokusonda, beka, amashumi amahlanu nantatu, isifazana ;

It came to pass when they were assembled in the house of worship. *see*, fifty-three women,—or a company of women fifty-three in number.

§ 433. III. A numeral, as a noun in the genitive ; thus,

Ng' amukele inkomo yamashumi amatatu ;
I received a cow of thirty, *i. e.*, a cow worth thirty shillings.

Be za nemikunjana yamashumi a kombile na mine ;
They came with boats of seventy-four, *i. e.*, with seventy-four boats.

REM.—A cardinal number used in this way generally denotes a series, rank, or order, and hence forms an ordinal (see § 144.) ; thus, *indao yesibili*, the second place ; *unzi uesikombisa*, the seventh kraal ; *sa fika ngosuku lwesibili* ; *ngolwesitatu ba fika bonke*, we arrived on the second day (Tuesday) ; on the third they all arrived.

§ 434. IV. As a noun in the accusative, with either a verb or a preposition, and both as a suffering and as a factitive object :—

1. With a verb ; thus,

Izindhlovu za ba 'mashumi, kodwa a ngi landelanga kahle amashumi ezindhlovu ;

The elephants were tens, but I did not count carefully the tens of elephants.

2. With a preposition ; thus,

Ba ya fika na kwamatatu ;

They reach even to thirty (head of cattle).

Lo 'msebenzi u lingene namashumi amabili ;

That job is equal to (or worth) twenty (shillings).

3. As a suffering object ; thus,

Kodwa a ngi landelanga kahle amashumi ;

But I did not count the tens carefully.

4. As a factitive object ; thus,

Izinsuku zi be 'mashumi 'mabili zi ve nga 'nhlanu, si fike isikati sokuhlangana ;

(Let) the days be twenty-five, and the time comes for meeting.

Tata izinkabi zi be ishumu ;

Take oxen let them be ten, *i. e.*, take ten oxen.

REM.—There are many examples somewhat similar to the above, where a rigid adherence to the form of *grammatical* construction would lead us to put the numeral under the head of predicate nominative, the subject nominative being found in a pronoun, either simple or relative, in agreement with the noun enumerated ; while a regard to the *logical* construction would rather dispose of such numerals by referring them to the class of factitive objects, as above, and as further illustrated in the examples which follow ; thus,

Wa piwa izinkomo inkosi zi 'mashumi amabili ;

He was given cattle by the chief two tens, *i. e.*, the chief gave him twenty head of cattle.

U funa amapaunde a yishumi ;

He wants pounds which are ten.

U cupile izinyoni ezi yisikombisa ;

He has caught seven birds in a snare.

Sa funyanisa abantu be batatu ;

We found persons being three.

§ 435. V. As a noun in the locative case ; thus,

Ba ya lobolisa kakulu njalo, na semashumini ; ba ya fika na kwamatatu futi ;

So dear do they sell (a woman for cattle), even to twenty (head) ; moreover they go even to thirty.

Ekulwini ku bizwa oshiline abatatu ;

It costs three shillings a hundred.

REM.—Many of the examples before us show that a given number is often expressed by a noun and an adjective ; thus, *amakulu amabili*, two hundred ; *izikombisa ezitatu*, three sevens, *i. e.*, twenty-one.

§ 436. The ordinal numbers are denoted by the cardinal, put, generally, in the genitive; but sometimes in juxtaposition with the relative of the noun specified:—

1. By the cardinal in the genitive; thus,

Be za ku ganana ngomsumbuluko wokuqala wenyanga entya, Umatyi, ngalolu 6 usuku;

They are to be married on the first Monday of the new month. March, on the sixth day.

Kwa vela itole lenkabi, si batatu, ku yinsizwa yesitatu, e ya memeza ya ti, Nansi inkomo yami;

There came a yearling ox, we being three, (of whom) the third was a young man, who shouted out, Here is my animal.

Kwa hlala izinyanga ezimbili nenxenywe yenyanga yesitatu.

* Kwa pela inyanga leyo yesitatu, ku te ekutwaseni kwenyanga yesine, i se 'neinyane, ya fika impi;

There was resting two months and part of the third month. * That third month ended, and at the beginning of the fourth month, it being still small (*i. e.*, the moon), the commando arrived.

2. By a cardinal number in juxtaposition with the relative of the noun specified; thus,

Sa funyanisa abantu be batatu, ku ngumfana o 'bune;

We fell in with three persons, a boy making the fourth.

Ku yitole eli 'butatu;

It is the third calf.

Sa hlala izinsuku za ba 'mbili, sa hamba ngalo 'butatu;

We rested two days, we went on the third.

§ 437. To denote the force of the distributive adjective *each*, signifying two or more taken separately, use is made of the demonstrative pronoun; thus,

Yilowo umuntu u nokwahluka enhliziyweni yake njenga sebusweni;

Each man has (some) peculiarity in his mind as well as in his face.

Kwa se ku ngulowo 'muntu e se hambe e funa abantu bake;

Then each man went in search of his own people.

§ 438. As to the distributive adjective *every*;

1. When not so much the single persons or things, as generality, or one aggregate, is to be signified, the force of *every* is expressed by *onke*, with the noun in the plural; thus,

U ya z' azi izinto zonke na? Do you know every thing,—literally, all things?

2. When *every* is used not only to include the whole number of persons or things, but also to signify each one of them taken separately, the aggregate is denoted by the use of *onke*;

and the distribution or individuality, by the use of *nye*, eliding the initial vowel of its prefix, and placing before it the preposition *nga* without contraction or coalescence (§ 442.); thus,

Izinkomo wa zi nika ku 'zinceku zake zonke nga 'zinye ;

He gave cattle to every one of his servants.

Yebo, ba suka bonke nga 'banye, ba vumelana kahle ngabo ubutywala ;

Yes, they every one arose, and agreed perfectly concerning beer.

§ 439. 1. The force of the adjective *either* is expressed in the same manner as *each* (§ 437.), that is, by the use of the demonstrative pronoun ; thus,

Yilowo umuntu ku tina a nga hamba ngenye indhlela uma e nga sa hambanga ngenye ;

Either man of us can go either the one way or the other.

2. The adjective *neither* is denoted by the use of *na* and the adjective *nye*, the initial vowel of the prefix of *nye* being elided ; thus, *a ba yanga na 'munye*, neither of them have gone.

§ 440. The adjectives *one*, *another* ; *some*, *others* ; *any*, *no*, *none*, are generally expressed by the use of *nye*.

1. When *nye* denotes a *single* person or thing (in distinction from two, three, or more), the initial vowel of the usual attributive prefix (*a*, *e*, or *o*.) is elided, making the attributive prefix the same as the predicative, even when the adjective is used as an attributive ; and, again, generally, if the noun with which it agrees be in the genitive, or be governed by a preposition, its initial vowel is elided ; and the genitive *a*, or the final vowel of the preposition is left, in its integrity, without elision or coalescence (§§ 393., Rem. ; 400., Rem.) ; thus,

A hambe, unizi wa 'mtu 'munye ; a hambe, (umuzi) wa 'mtu 'munye ;

(They say) he goes on (and finds) a kraal of a single person ; goes on (and finds) a kraal of a single person.

Ba mameza nga 'lizwi 'linye ;

They shouted with one voice.

Kwa funyanwa ishumi 'linye ;

There was found a single ten.

Wa hlala kona inyanga ya ba 'nye ; kwa ti ngenyanga yesibili a fika anabuto ;

He remained there one month ; and on the second month soldiers arrived.

Ba sebenza usuku la ba 'lunye ;

They worked one day.

2. But when *nge* is used indefinitely to signify *some* or *any*; or used to denote persons or things which are diverse or opposed, where *one* is contrasted with *another*, and *some* with *others*; and also where it is used to denote reciprocation or mutuality, it takes the full attributive prefix:—

(a.) Used indefinitely = *some* or *any*; thus,

Ku te ngolunye usuku nga ya Elovu;

It came to pass one day I went to the Ilovu.

Zi kona izintaba emazweni amanye, ezi vut' umlilo omkulu;
ngesikati esinye u bulala abantu nemizi yabo;

There are mountains in some countries, which emit much fire; sometimes it destroys people and their villages.

(b.) Denoting *diversity*, *opposition*, or *contrast*, = *one*, *another*; *some*, *others*; *various*, *different*, *several*; thus,

Wa tuma amabuto ake elizweni elinye;

He sent his soldiers to another country.

Amabuto ake a be hlasela ezizweni ezinye;

His soldiers were making war upon other tribes.

Amabuto a ku zwa, amanye a nanela; amanye a dabuka;
amanye a jabula, ngokuba ngosuku olunye wa be bulala
amashumi abantu ngensuku inye;

The soldiers hearing it (the death of Chaka), some were thankful; some were sorry; others rejoiced, because occasionally (literally, on some day) he would kill tens of people at a time (literally, in one day).

Izinhlolo ezimbili zemali zi nga fana, lapa olunye lu lungile,
olunye lu nga lungile;

Two kinds of money may look alike, while one is good, the other not good.

Sa suka sa quba izimbuzi, omunye wa quba eza kwabo, nomunye eza kwabo, sonke sa hamba;

We started and drove the goats, one drove theirs, another theirs, and we all went.

Kwa ze kwa sa ngelinye ilanga;

Until it dawned the next day.

(c.) Denoting *reciprocation* or *mutuality*, = *each other*, *one another*, *nge* is repeated and coupled by *na*, and usually employed with a verb in the reciprocal form; thus,

Ba lwa ba bulalana omunye nomunye;

They fought and killed each other.

§ 441. 1. The Isizulu expresses *somebody* and *anybody*:—

(a.) By *umuntu* ; thus,

U ye za umuntu, somebody is coming ; *a ngi boni 'muntu*, I do not see anybody.

(b.) By *ubani* ; thus,

Wa zityo yena nokuti u ngubani ;

He thought himself to be somebody.

Ma ku tunywe ubani nobani ;

Let somebody or other be sent.

2. To denote *something* or *anything*, *into* is generally used in the affirmative, and *uluto* in the negative ; thus,

Ngi funa into emnandi, I want something sweet ; *a ngi boni 'luto*, I do not see anything.

3. *Some*, in the sense of a portion, is denoted by *insenye* ; thus, *inzenye yezinkomo ba yi tabata*, they took some of the cattle.

§ 442. The distributive numbers, *singly*, *by twos*, *by threes*, or *one by one*, *two by two*, etc., are denoted by the preposition *nga* in full simple form, with the numeral in either its radical or its predicative form (§§ 438., 2. ; 440., 1.) :—

1. In its radical form ; thus,

Izinkomo zi hamba nga 'nye, the cattle go one by one, or singly ; *zi hamba nga 'mbili*, they go by twos, or two by two ; *zi hamba nga 'tatu*, they go by threes.

2. The numeral may take the predicative prefix, that is, have the initial vowel of the attributive form elided ; thus,

Izinkomo zi hamba nga 'zimbili, the cattle go by twos ; *zi hamba nga 'zintatu*, they go by threes.

§ 443. 1. Adjectives or pronouns used in a partitive sense often dispense with the use of a word to signify the whole ; and when a word signifying the whole is used, it is put sometimes in the genitive, and sometimes in the accusative, unless, perhaps, what is here called the accusative may be regarded as a peculiar abridged form of the genitive (see § 384., Remarks 2 and 3) ; thus,

Ngi nga buza kuomunye wenu, I would ask one of you ; *a mu kô no yedwa kuzo (izingelosi) owa de w' ona*, no one of them (the angels) ever did wrong.

2. The remarks upon the usual form and probable derivation of the collective numerals, *bobabili*, *bobatatu*, *bobane*, etc., signifying, *both*, *all three*, *all four*, etc., (see § 146.), show also the manner in which they are used ;—in addition to which, however, we give here a few examples ; thus,

Ni za ku zi kumbula zontatu na ? will you remember them all three ? *kwa ku bikwa ku bona izindaba bobabili*, affairs were reported to them both ; *yeboke, laba ba uela bobane, ba hamba*, yes, these crossed over all four, and went.

CHAPTER IV.

SYNTAX OF THE PRONOUN.

§ 444. REMARKS. — 1. Many of the rules for the construction and use of the noun are equally applicable to the pronoun. (§ 374.)

2. Between the adjective and the pronoun there is often a sameness in the laws of agreement; nor is this strange, since they are all based upon the one reflective principle which runs through the whole language, and gives harmony, strength, and precision, to all its parts. (§§ 415., Rem.; 450.)

3. The Zulu pronoun is not always rendered into English, since this would sometimes sound harsh and pleonastic; it would be wrong, however, to infer that there is any real pleonasm in its use as found in the Isizulu. (See §§ 307., 450.; also Verbs § 309.)

SECT. 1.—*Agreement.*

§ 445. A pronoun agrees with its subject, the noun or pronoun which it represents, in class, number, and person; thus,

Umfana u hambile, the boy he has gone; *abafana ba hambile*, the boys they have gone; *inkosi i hambile*, the chief he has gone; *umkonto wami*, my spear; *izingubo zabo*, their blankets; *leli ilizwe*, this country; *lezo, izinto*, those things; *izinkomo ezi tengile*, cattle which were bought. See also §§ 155., 159., 161., 170., 176., and other parts of Chapter IV., Part II.

§ 446. The pronoun sometimes agrees virtually or logically, but not grammatically, with its subject; thus,

Si zwile ngesinye esikulu (isizwe), Amangisi, ukuba ba be semnyameni;

We have heard of one large (tribe), the English, that they were in darkness.

Kwa ti ngensuku eza dhlulayo, s' amkela inewadi;

It came to pass on a day which (with other days) have passed by, we received a paper.

REM. 1.—We sometimes meet with a kind of mixed construction, where the agreement of the pronoun is partly logical and partly grammatical, or partly both together; thus,

Inkosi nenkosikazi ya funa ukuba ba bone umlungukazi nengane; ya ti a ba bonanga be m bona umlungukazi nengane. Nembala w' aziswa umlungukazi nengane;

The king and queen wished that they might see the white woman and child; they said they never had seen a white woman and child. And indeed the white woman and child were made known.

Amakolwa a qalile uku tenga izincwele. Ba sebenza ngez-inkabi zabo; zi ti izinsizwa ba zi kwele;

The believers have begun to buy wagons. They work with their oxen; and the young men ride them.

REM. 2.—The speaker's idea sometimes undergoes a change, or he varies the construction of a sentence either designedly or otherwise; by reason of which the pronoun may fail to agree with the noun; thus,

U ti ma i hlatelylwe lezi 'zinkomo ezi ka 'bani;

He says, let these cattle of so and so be slaughtered.—Here the *inyanga* (doctor) makes the ghost begin his demand by asking for *it* (one cow) to be slaughtered; but before completing the request he puts the noun in the plural and calls for several.

Ku ngokuba (izizwe) a z' azi ngemipefumlo. A b' azi ukuba ba tengwa ngegazi na ngobuhlungu.

It is because the tribes are ignorant of souls. They (people) do not know that they were redeemed with blood and suffering.

§ 447. 1. The general or neuter pronoun *ku* (*kona*, *oku*, *loku*, etc.) may be used in reference to a noun of any class, number, or person; thus,

Inkomo se ku ngeyenu, the cow since it is yours; *ma ku pume yena o gulayo*, let him who is sick come forth.

2. *Ku*, at the beginning of a sentence or clause, is often used in a manner called *expletive*, and answers to the English use of *there* in the like situation; thus,

Kwa be kona abantu abatatu;

There were present three persons.

Kwa fika izigijimi ku 'bantu bonke;

There came messengers to all the people.

3. *Ku* is often used out of politeness, or to avoid the appearance of impertinence, individuality, or offensive precision; thus,

Ku hanjwapi na?

Where is it walked, *i. e.*, where are you going?

Se u buyele endhlwini, se ku tatwa umkonto, se ku punywa nawo;

Then he went into the house, then there was taking the spear, then there was going out with it, *i. e.*, he took the spear and went out with it.

4. *Ku* is often used like *it* in English:—

(a.) To represent a phrase or sentence; thus,

Ku tiwe, izikati ezi citakele a zi buyi;

It is said, time wasted does not return.

Nokuba be hlekisa ku yena, a ku ngenanga loko enhliziyweni yake;

And when they laughed at him, that (their laughing at him) did not enter his heart, *i. e.*, did not affect him.

Kwa tiwa, ma ba goduke;

It was said, let them go home.

(b.) To represent the subject of a proposition when the nominal subject is placed after the predicate ; thus,

Ma ku dhle oyise, ba si pe imfuyo eningi, ukuze ku sinde izingane zetu nati ;

Let the paternal shades eat, and grant us much wealth, so that our children may be saved with us, *i. e.*, that we and our children may escape death.

Uma se ku tyo abaninizo njalo ;

If the owners say so.

Se kwetwasile ihlobo ;

When the summer has set in.

(c.) To express a general condition or state ; thus,

Ku nani loku na ? what of this ? *ku makaza*, it is cold ; *se ku mnyama*, it is dark.

§ 448. In compound construction where the pronoun stands for two or more nouns :—

1. The pronoun may agree with the nearest ; thus,

Izizwe ezinye nabantu abanye a ba kataleli imipefumlo yabo ;

Some tribes and some people (they) do not care for their souls.

REM.—Where there are two or more nouns, one of which (the second or last) is put in apposition with the others, the pronoun generally agrees with the first, but sometimes with the second or last ; thus,

Nga hlangana nabantu, indoda nezinsizwa ezimbili ; ba fika ba ngi bingelela ;

I met people, a man and two young men ; they came up and saluted me.

Nabantu abakulu bonke, izinduna ezinkulu za m hluka (Udingane) za m tanda Umpanse ;

And all the great men, the great captains (they) deserted him (Dingane) and joined Umpanse.

Ma si bongwe Inkosi yetu Uyehova o sezulwini ;

Let us praise our King the Lord who is in heaven.

2. The pronoun may agree with neither noun in particular, but with the two taken together and considered as a plural, either as persons or things ; thus,

Inkosi nenkosikazi ba twalwa emahlombe abantu ;

The king and queen (they) were carried on the backs of the people.

Nembala ba hlangana Umanemane nenduna ;

And indeed Umanemane and the captain (they) became associates.

Kwe zwakala ku tiwa, amabuto, noMpande, namabunu ba ye za ;

It was reported saying, the soldiers, Umpanse, and the Boers (they) are coming.

3. When the several subjects are of different persons the pronoun generally takes the plural form, and prefers the first person to the second, and the second to the third; thus,

Yena nami si ya ku bala ;

He and I (we) will write.

Mina nabo si balile ;

I and they (we) have written.

Nina nabo ngi ya ni tanda ;

You and them I love (you).

Ku njani si misa isikati tina nabafundisi betu na ?

How would it be, should we fix a time we and our teachers ?

4. The pronoun may agree with the more remote of two nouns, if that be the more important; or, again, if it be in the plural, and such that its pronoun may properly include the other (succeeding) nouns; and, for euphonic or other reasons, it may prefer (the form of) the third person to the first and second; thus,

Abafundisi nenduna ba puma emkunjinini ;

The teachers and captain (they) came out of the ship.

Bona nawe ba be hlutyiwe ;

They and you (they) had been punished.

Wena naye no ba ni hambile ;

You and he (ye) will have gone.

§ 449. Difficult varieties of compound construction, like some of the examples in the foregoing paragraph, are often avoided, as in adjectives (§ 415.):—

1. By introducing one noun and a pronoun agreeing with it, and subjoining the others; thus,

Abelungu ba fika nezincwele namahashi ;

The white men (they) came, and wagons and horses.

Si te si fika a be se e mukile amahashi nezinkomo ;

When we arrived (they) the horses and cattle had already gone.

Kwa ti Udingane wa puma kwokuhlwa wa hamba ebusuku,
namabuto ake, nezinkomo, nabantu bonke ;

And Dingane went out in the evening and traveled all night, and his soldiers, and cattle, and all the people.

Amageja si ya wa dinga nembeu futi ;

We are in need of (them) picks and seed also.

Sa yi tenga ingubo nobuhlalu ;

We bought (it) a blanket and beads.

2. By making use of the general pronoun *ku*, which may stand for a noun of any class, number, or person, and for any number of nouns; thus,

Abantu nezinkomo ku ya ku guhlulwa inkosi kwonke ;

The people and cattle will all be removed by the chief.

Amatole nezimbuzi kwa bulaya izimpisi kwonke ;

The calves and goats were all killed by the wolves.

Ku ya ku buba abantu nezinkomo ;

People and cattle must perish.

Amasi nesinkwa ngi ya ku tanda kwokubili ;

I like both *amasi* and bread.

Ku ngokwako umbuso namandhla nobukosi ;

It is thine the kingdom and power and glory.

3. By repeating the pronoun and varying its form according to the class, number, and person, of the noun to which it refers ; thus,

Umbuso u ngowako, namandhla a ngawako, nobukosi bu ngobako ;

The kingdom it is thine, and the power it is thine, and the glory it is thine.

SECT. 2.—*Personal Pronouns.*

§ 450. 1. The personal pronoun of the Isizulu is used not only as a substitute for a noun, but also as a complement to it. (§ 149.) Its office as substitute is really required only when the noun itself is omitted: but as a complement, its office is equally important, whether the noun be omitted or not; for in the latter capacity it serves to define the noun, to show its relation to some other word, or else to show the relation of some notional word, as the verb, to the speaker.

2. In its own form, the pronoun gives us, if not the body, at least an image or a reflection of the incipient of the noun for which it stands; and, in the simple form used as the nominative, this pronominal reflection—this image of the noun—amounts, in many respects, to the same in the Isizulu, as verbal inflection in the English and some other languages. (§§ 444., 307.)

A.—THE PRONOUN USED AS A SUBSTITUTE.

§ 451. The Zulu pronoun used as a substitute for a noun, or to denote personality, does not differ essentially from the same class of words in the English and other kindred tongues.

§ 452. I. The pronoun may be used in its simple form as the subject of a proposition; and in either its simple or its definitive form as a predicate. (§ 340.)

1. As a subject or nominative; thus, *ngi ya tanda*, I do love; *ba sebenza*, they work; *si fikile*, we have arrived.

2. As a predicate :—(1.) In the affirmative (§ 316., Rem. 3.)—

a. Singular; thus,

Ku ngimi, it is I; or i mina, it is I.

Ku nguwe, or u wena, it is thou.

Ku nguye, or u yena, it is he, she or it.

Ku yilo, ku ngilo, or i lona, it is he, she, or it.

Ku yiyo, or i yona, it is he, she, or it.

Ku yiso, or i sona, it is he, she, or it.

Ku yiwo, or i wona, it is he, she, or it.

Ku yibo, or i bona, it is he, she, or it.

b. Plural; thus,

Ku yiti, or i tina, it is we.

Ku yini, or i nina, it is ye.

Ku ngabo, or i bona, it is they.

Ku ngawo, ku yiwo, or i wona, it is they.

Ku yizo, or i zona, it is they.

Ku yiyo, or i yona, it is they.

(2.) In the negative (§ 316., Rem. 4.)—

a. Singular; thus,

A ku ngimi, it is not I.

A ku nguye, a si nguye, a si ye, or a si yena, it is not he, she, or it.

Ku nge ngimi, it not being I.

Ku nge siye, it not being he, she or it.

b. Plural; thus,

A ku so tina, it is not we.

Ku nge so tina, it not being we, etc.

§ 453. II. The personal pronoun, as a substitute for a noun, may be used as the object of either a verb, or of a preposition.

1. In either its simple or the definite form, as the object of a verb; thus,

Ngì ba tanda, or *ngi tanda bona*, I love them; *ba ngi tanda*, or *ba tanda mina*, they love me.

2. In either its conjunctive or its definite form, as the object of a preposition; thus,

Ba buza kuye, or *ku yena*, they asked of him; *wa beka kubo*, or *ku bona*, he looked at them; *ngi ya sebenza ngayo*, or *nga yona*, I work with it.

§ 454. III. 1. The personal pronoun may be used in either its possessive or its definite form as a substitute for a noun in the genitive; thus,

Inkomo yami, or *inkomo ka mina*, my cow; *izwi labo*, *la bona*, or *li ka bona*, their word.

2. (a.) The possessive pronoun usually follows the noun which it limits. But when prominence or emphasis is required, it is placed generally before, but sometimes after the

noun; in which case, and also when the limited noun is omitted, the inversion or omission is indicated by introducing the initial element of the noun's relative, *a*, *e*, or *o*; thus,

Owami umfana, my boy; *owami*, mine; *owetu*, or *owa kiti umfana*, our boy; *owetu*, or *owa kiti*, ours.

Elako itole, thy calf; *elako*, thine; *elenu*, or *ela kini*, yours.

Eyake inkomo, his cow; *eyake*, his; *eyabo*, or *eya kubo*, theirs.

Abami abantu, my people; *abako*, thine; *abetu*, or *aba kiti*, ours; *abenu*, or *aba kini*, yours.

Awami amatole, my calves; *awami*, mine; *awa kiti*, ours.

(*Indoda*) *elayo ikanda*, his (the man's) head; (*amadoda*) *awawo amakanda*, their (the men's) heads.

Umuntu a nge zilonde ngokwake ukwenza;

A man cannot keep himself by his own act.

Endhlwini yesikutali indhlala i ya lunguza, i dhlule, i ye kweyevila;

Famine casts a wistful look at the home of the diligent, passes on, and goes to the sluggard's.

Li ti (ihlozi), loku izinkomo ezami u zi piwe imina;

Says he (the ghost), since my own cows were given to you by myself.

Si ya funa uku zwa inhlalo yenu; na ti si ya vuma uku ni tyela eyetu;

We want to know your mode of life; and we also are willing to tell you ours.

E ni yi zwile inhlalo yetu, ma si zwe eyenu;

Since ye have heard our manner of life, let us hear yours.

(Umpande) wa m nika elake Umbulazi;

He (Umpande) gave Umbulazi his (*izwe*, country).

(*b.*) When this form of the possessive pronoun is made the predicate of a proposition, the affirmative usually takes the euphonic copula *ng* (§ 387., Rem.); thus,

Affirmative, *ku ngokwami*, it is mine; negative, *a ku si ko okwami*, it is not mine.

Affirmative, *ku ngokwako*, it is thine; negative, *a ku si ko okwako*, it is not thine.

(*Inkomo*) *i ngeyake (umuntu)*, it (the cow) is his (the person's); *a i siyo eyake*, it is not his.

(*Ilizwe*) *li ngelayo (inkosi)*, it (the country) is his (the chief's); *a silo elayo*, it is not his.

(*Abantu*) *ba ngabayo (inkosi)*, they are his; *a ba sibo abayo*, they are not his.

(*Izinkomo*) *zi ngezabo (abantu)*, they are theirs; *a sizo ezabo*, they are not theirs.

Ni ngabami, ye are mine; *a ni sibo abami*, ye are not mine,

Ba ngabetu, they are ours; *aba sibo abetu*, they are not ours.

Ba nomteto wokuba, inkosi i nga yi pati into ezweni layo; ku tiwa i nga yi pata i ba eyayo njalo ngezikati zonke;

They have a law to the effect that, the chief must not use anything in his own country; it is said if he uses it, it is his thus forever.

Ngokuba i nga lu pata uto se ku ngolwayo njalo ;

For should he use a thing it would thus be his.

Nomuzi e ngi wakileyo ka siwo wami, ngo ka 'baba ;

The kraal which I have built is not mine, (but) it belongs to my father.

REM.—The use of the possessive pronoun in its usual form, after the noun, may be called the *analytic* genitive, and conveniently considered as equivalent to the Latin forms, *mei, tui, ejus, nostrum, vestrum, eorum*.—English, *my, thy, his, its, your, their* ; while the use of it in the form which it assumes before the noun, or without the noun, may be called the *inflective*, and be considered as corresponding to the Latin forms, *meus, mea, meum; tuus, tua, tuum; suus, sua, suum; noster, nostra, nostrum; vester, vestra, vestrum*.—English, *mine, thine, his, hers, ours, yours, theirs*.

§ 455. IV. 1. The definitive form of the personal pronoun is used chiefly for contrast, emphasis or precision ; but sometimes as a kind of expletive, or for variety. Like the noun, as subject of a verb, it always takes the simple form of the pronoun as direct nominative ; but as object of either a verb or a preposition, it may be used either with or without the simple form ; thus,

Ma si ye 'ku funda, 'bandhla, si be nokwazi tina, si nga bi njenga abadala betu ;

Let us go and learn, fellows, let us know something, and not be like our ancestors.

Wa ti, ngi bona amadala amanye a luleme, mina se ngi kokoba ;

He said, I see other old men are strong, while I am weak.

Amanye amadala a luleme, mina ngi ya ngapi pansi lapa na ?
Other old men are well off. but what am I coming to down here ?

Ni nenhlanzo nina aba dhla igwababa la semzini ; tina si nge, li dhle ;

Ye are polluted (or have need of cleansing) ye who eat the crow of other kraals (*i.e.*, eat *amasi* away from home) ; we ourselves cannot eat it.

O nina aba pansi, amahlozi, nina obaba betu, nanso pela inkomo yenu, si ni nikile yona ;

O ye who are below, ghosts, ye our ancestors, there, then, is your cow, we have given it to you.

Inyanga i ti, ngi ya m pikela mina lowo ; inyanga enye i tyo yena, kodwa mina a ngi vumi ;

The doctor says, I myself stand up for this one ; another doctor says it is he (who did the mischief), but I do not assent.

Uma se ku tyo abaninizo njalo, po mina ngi se nokutini na ?
Since then their owners say so, why what have I to say ?

Ma i kale pela inkomo yenu, i pumese okubi oku kimina, ku zwakale pela ukuba inkomo yenu, e biziwe inina, i si hlatywake;

Let your cow bellow on, and bring out the evil which is in me; and so let it be known that your cow, which has been demanded by you, is now slaughtered accordingly.

Uma se ku bizwe ibona njalo loku aba ku bizayo, ku nga be ku se ngaba nobani na?

Since that which they demand was thus clearly demanded by themselves, how could any one still refuse?

Sa fika Otugela; amanzi ngi w' esaba mina; leyo indoda ya yakile nga kona Otugela ehlanzeni, ya bi w' azi yona amanzi;

We arrived at the Tugela; I myself was afraid of the water; but that man had built there at the Tugela in the bushy section, and he himself knew the water.

Mihle kakulu imisebenzi Yenkosi, i ngabafundisi yona;
Beautiful indeed are the works of the Lord, they, they are teachers.

Ba ti, se si bambile elentulo tina;

They said, we have already received the lizard's (message).

2. The definitive pronoun is sometimes used with the reflective form of the verb to make out the reflective idea with force and precision; thus, *wa zihambela yena*, he went for himself; *ngi zitengela mina*, I buy for myself.

3. The definitive is used also where two pronouns occur under the regimen of one verb, that which denotes a person being placed before the verb, while that which denotes a thing follows the verb, the former in the simple form, the latter in the definitive; thus, *wa ngi nika yona*, he gave it to me; *ngi m tyelile loko*, I have told him that; *ba si fundisa zona*, they teach us them.

* REM. 1.—Few if any good examples are to be found in the English language, corresponding exactly to the use of the definitive pronoun in the Isizulu; but such examples abound in the French, where *moi, toi*, etc., are frequently used with *je, tu*, or with *me, te*, etc., like *mina* with *ngi*, etc., in the foregoing examples: thus,

Moi seul j' eus le courage, I alone had the courage.

Ils l' appellent un honnête homme, moi, je l' appelle un fripon, they call him an honest man, I call him a rogue.

Pourquoi ne travailleriez vous pas? je travaille bien, moi, I work, why should you not?

Me perdre, moi qui suis votre parent, ruin me, who am your relation.

Moi, le parent du vaillant roi, je n' ai encore sacrifié que des traîtres, I, the relative of the valiant king, have hitherto sacrificed none but traitors.

Il ne pouvait le croire, lui qui se piquait d'une probité sévère, he who piqued himself on strict probity, could not believe it.

*Moi Jean, * * * j' etais*, etc., Rev. i. 9.

Moi, Jésus, j' ai envoyé, etc., Rev. xxii. 16.

REM. 2.—There are other points of analogy between the French and Zulu languages in the use of pronouns:—

(a.) When the pronoun accusative is placed before the verb the simple forms *ngi*, *ku*, etc., are used in Zulu like *me*, and *te*, etc., in French; but when placed after the verb the definitive forms *mina*, *wena*, etc., are used in Zulu like *moi*, *toi*, etc., in French; thus,

Il me connaît, he knows me = *u ng' azi*.

Je te donnerai, I will give thee = *ngo ku pa*.

Conduis moi par ta justice. Ps. v. 8.

Delivre moi de tous ceux qui me poursuivent, et garantis moi. Ps. vii. 1.

(b.) The pronoun *mina*, *wena*, etc., are used instead of *ngi*, *u*, or *ku*, etc., like the French pronouns *moi*, *toi*, etc., instead of *je*, *tu*, etc.,—where they are employed by themselves, or without a verb, as in answer to a question; thus.

Ku toliwe ngubani na ? Mina. Who found it ? I.

Qui est arrive ce matin ? Moi. Who arrived this morning ? I.

§ 456. V. The reflexive, or compound personal pronoun is used to signify *by*, *of*, or *through* one's self; thus,

Ulwandhle lu yinto enkulu, e nge welwe ngumuntu ngezinyao zake ngokwake;

The ocean is a great thing, which cannot be crossed by a person on foot by himself.

Si nga z' enza lezi 'zinto tina ngokwetu, uma si zamazama;

We can do these things we of ourselves, if we try.

REM.—For the simple reflexive, signifying *self* as the object of a verb, see Reflexive form of the verb, § 193.

B.—THE PRONOUN USED AS A COMPLEMENT.

§ 457. REMARK.—To introduce both the pronoun and the word which it represents, as subject (or object) of the same verb, in English, except in aposiopesis, is not common; hence, there is said to be a *pleonasm* in the syntax of the pronoun, in such examples as the following:—my *trees they* are planted; the *king he* is just; the *men they* were there, etc.; for, in English, the inflection of the verb (*are*, *is*, *were*, etc.,) together with the laws of collocation render the use of the pronouns (*they*, *he*, etc.,) superfluous, as complemental, or relational words. Such, however, is not the case in Isizulu. Here, all the relations of the verb to the noun, and to the speaker, are denoted by these substitutional words, the pronouns in some of their simplest forms. Hence, there is philosophy and importance, and nothing really pleonastic, in the rule given in the following paragraph, and in other similar rules and usage where similar principles are involved. (§§ 444., 450.)

§ 458. I. The *simple form* of the personal pronoun, or some modification of it, is always necessary as a *direct nominative to the verb*, even where the noun also appears as subject in the same proposition; thus,

Abafazi ba lima;

The women they dig.

Iminyaka i ya dhlula;

The years they pass.

Umoya uma u banjwa lapa, si nga fa masinyane;

The air if it be withdrawn here, we must die at once.

Unwabu lwa fika nga semva;

The chameleon it arrived afterwards.

REM.—In rendering such examples as the above, and all others of a similar character, into English, we, of course, in accordance with English idiom, give only the noun a distinct rendering as nominative, the essential part of the pronoun being expressed by the inflection of the English verb. On the other hand, when we have only the pronoun in Isizulu, the noun being omitted, in rendering this pronoun into English, we are obliged to make it supply material, as it were, for both pronoun and verbal inflection.

§ 459. II. The *simple form* of the personal pronoun is often used as *the direct object of the verb*, even where the noun is introduced as object of the same. The place of the simple pronoun, as object, is directly before the principal verb; its place as subject, or nominative, is before both the object and the auxiliary; thus,

Abantu ba ya li tanda ilizwe la kubo;

The people they do it love the country of their friends.

Abantu ba l' amkela izwi;

The people they it received the word.

§ 460. The use of this, the simple form of the personal pronoun, in addition to its noun, as object of the same verb, obtains:—

1. Where the arrangement of words in a proposition deviates from what is called the natural order of the leading parts, separating the object from the verb on which it depends; and especially, where the object is introduced first; thus,

Wa boneni, abantu nonke, amandhla ka 'Tixo o pezulu;

It behold ye, all people, the strength of God.

Kwa ti ngomsumbuluko induna unkumbu ya wu sondeza osebeni;

It came to pass on Monday the captain the ship he it brought near to shore.

Inyama ba yi ngenise endhlwini;

The meat they it carried into the house.

Yebo, nati ubani a si m azi, ukuti u ya takata nje;

Yes, we too who (he is) we know him not, that he is practicing evil
i. e., we know not who it is that does the mischief.

Udaba ba lu kuluma ba lu qede ngalo leli 'langa;

The news they discuss it and finish it the same day.

Wa ti, umbila si wu limapi na?

He said, maize where do we grow it?

2. Where it is required to specify and define the noun, by pointing it out as one before mentioned, or already known from the circumstances, or as one that is to be further specified by a relative or otherwise,—corresponding, in a great measure, to the definite article (the) in English, German, Greek, and Hebrew:—

(a.) Specifying the noun as one before mentioned; thus,

Ba tenga umkumbu. * Njalo ba wu lungisa umkumbu;

They bought a ship. * And so they put the ship in order.

Ba wu panyeka indwangu yawo. * Wa ti lapo u suse elwandhle ba yi kumula indwangu;

They hung its cloth (sails) upon it. * And when it had put to sea, they unfurled the cloth.

Ya bema ugwai; i si m qedile ugwai;

He snuffed snuff; and when he had finished the snuff.

(b.) As already known by the connection, by mutual understanding, or by general notoriety; thus,

Kwa tunywa intulo uku ti, abantu ma ba fe. Abantu ba l' amkela izwi;

There was sent a lizard to say, let the people die. The people received the message.

I m nukake umuntu pakati kwabo;

He thus smells out the man among them.

(c.) As one to be further defined, as by a relative and its clause, by a genitive, or otherwise; thus,

Tina esi nokwazi, ma si m dumise Uyehova o pezulu ezulwini;

We who have knowledge, let us worship the Lord who is above in heaven.

Ba yi mbe indhlela i lunge;

They dig the road so that it may be straight.

Abanye abantu, ba kweminye imizi, ka ba wa dhli amasi emizi;

Some people, at other kraals (*i. e.*, at the kraals of other people), do not eat the *amasi* of the kraals.

Ba ya s' azi isikati soku yi pumesa (impi);

They know the time for sending out an army.

REM.—The noun which is thus defined (as in *a.*, *b.*, and *c.*, above), is often more emphatically marked, by its taking also the demonstrative pronoun: thus, *ukuba ba zi zwe lezo 'zindaba*, and when they heard that news; *abanye a ba z' azi kakulu lezi 'zindaba*, some are not well acquainted with these subjects; *si nga z' enza lezi 'zinto*, we can do these things.

3. Where the name of a class is used collectively to denote all the individuals under it; thus,

Ba yi dumisa inyoka ;

They worship the snake.

Kodwa na kaloku inxenye yabantu ba yi zonda intulo ;

But even now some of the people hate the lizard.

4. With vowel verbs, especially the verb *azi*, in order to give prominence to the preceding word, and greater fullness to the phrase; thus,

Leyo inyanga i bi qamba amanga, a i kwazi uku bula ;

That doctor has been fabricating lies, he does not know how to consult the oracle.

A ku z' azi izitiyo za ngomso ;

You know not the obstacles of the morrow.

U nga z' esabi izitukutuku ;

Don't be afraid of perspiration.

§ 461. III. The *conjunctive form* of the personal pronoun is sometimes used as the *direct object of a preposition*, even when the noun is introduced, immediately after, as object of the same. The conjunctive pronoun is thus used with the noun:—

1. Where it is required to specify and define the noun as one before mentioned, or as already known, or as one that is to be further specified,—in which cases the pronoun may be rendered by *the*, (like the simple form mentioned above, § 460., 2.); thus,

Ba ya qala uku bona ngalo ilizwi li ka 'Tixo, eli ba kanyisayo ;

They are beginning to see by means of the word of God, which enlightens them.

Uma u nawo umbila wako o funisa ngawo, u nga wu twala u zise kuwo lo 'muzi, esi hlezi kuwo ;

If you have that maize of yours which you wish to sell, you may bring and place it at this kraal, at which we are staying.

Wa ti, a ngi nabo abantu bokuzisa umbila lapa ;

He said, I have not the people for bringing maize here.

2. Where there is a deviation from the natural order of construction; and also where the adjective *onke* comes under the force of the preposition, either alone as a noun, or with a noun following; thus,

Ba ti, wo! umbila si nawo na?

They said, oh! maize have we it?

Umsebenzi ka 'Tixo u ya bonakala kubo bonke aba m tan-
dayo ;

The work of God is manifest to all who love him.

3. When the noun is introduced as a kind of expletive, or an after-thought, as though the speaker had at first designed to use only the pronoun, but concluded to add the noun ; thus,

Inhlanhla yinto enkulu. * Nabantu b' azisiwe Umsindisi
wabo ngayo inhlanhla ;

Grace is a great thing. * And people are made acquaintad with
their Saviour by it grace.

4. When it is required to give prominence to the noun, or to bring it formally and deliberately before the mind ; thus,

Ngi balile ngaso isineke ;

I have written respecting enterprise.

§ 462. IV. The *possessive form* of the personal pronoun is sometimes used along *with the noun* for which it stands, both being governed, the pronoun directly, the noun indirectly, by the same word. This obtains—

1. Where the adjective *onke* precedes the noun, or is used itself as a noun ; thus,

Emizini yabo bonke abantu, at the kraals of all the people.

2. Where the noun is added as a kind of expletive, or by an after-thought ; thus,

Izinkomo zayo inkosi, his the chief's cattle.

REM.—The use of both (possessive) pronoun and noun, except with *onke*, is not common among ready earnest speakers ; neither is it to be recommended. The same remark holds, only with less force, in respect to the conjunctive § 461., 3.

§ 463. V. The *definitive form* of the personal pronoun is occasionally used *with the noun*,—sometimes after the same manner as other forms already noticed in the foregoing paragraphs, sometimes for emphasis, and sometimes in a manner that would seem to us pleonastic ; thus,

Ba butana abantu ku yona inyanga ;

The people assembled (and went) to that doctor (*i. e.*, to him the doctor).

I bulile nje yona inyanga ;

That doctor (or he the doctor) merely tried to consult the oracle.

Na ku yena Utixo ;

And against God himself.

U se kuleka ku wona amahlozi ;

He now prays to them the shades.

Uma se ku bizwa ibona njalo abaniniko ;

Since it is thus clearly demanded by them the owners of it.

SECT. 3.—*Relative Pronouns.*

§ 464. REMARK.—The etymology and syntax of the relative pronoun are so interwoven, that many of the principles, pertaining to the latter, have been noticed in the previous discussion upon its etymological forms. (§§ 170–175.) But the peculiar, complicated character of this part of the language requires, in this place, a further development and illustration of those principles, together with a notice of others, of a more purely syntactical character.

§ 465. 1. The relative, referring to a noun in one clause of a sentence, connects it with another, in which something further is stated concerning it. The relative is consequently employed, not only as an equivalent to the noun or pronoun which it represents, but also to connect propositions. The clause, or sentence, containing the antecedent, is called the primary, or principal; while that in which the relative is found, is called the secondary, attributive, or accessory.

2. A relative and its clause may sometimes be reckoned together as constituting either the subject or the object of a (leading) proposition. Hence, by a kind of condensed construction, the two clauses are often brought well nigh into one, the relative being both subject or object of the primary clause, and subject or object of the secondary; in which case the relative answers nearly to the English *what, that which, he who, etc.*, supplying the place of both antecedent and relative; thus,

I ya ku batywa e tyotyayo;

The lurking shall be caught.

Si ya ba siza aba zisizayo;

We help (those) who help themselves.

Eza fika kuqala zi kulupele zonke;

What (cattle) arrived first are all fat.

O wa ba tengayo u ya ku b' azisa lezi 'zinto;

Who bought them will make them know these things.

O zingelayo Usipandhle;

Who hunts is Usipanhle.

Kodwa o gulayo Usibekana;

Who is sick is Usibekana.

O be hamba nencwele owa sEnanda;

Who went with a wagon is he of Inanda.

Ma si londoloze o si nako;

Let us preserve what we have.

A ku si sizi uku sebenza, uma si ya cita e si ku zuzayo;

Working does not help us, if we waste what we obtain.

Ini ukuba a nga be e sa s' azi na ? a si pe e si ku bizayo na ?
Why (is it) that he does not still recognize us, and give us what we demand ?

Se si nikile pela e nu ku funayo ;

Now then we have already granted what ye require.

REM.—When the relative offers to the mind a vague, indefinite idea, and has no antecedent, as in examples like the foregoing, it may be said to be used absolutely. Nor is this use of the relative peculiar to the Isizulu, but common in French, Latin, and other tongues ; thus,

Qui veut parler sur tout, souvent parle au hasard, who wishes to speak on every subject, speaks often at random.

Qui transtulit sustinet, (he) who transplanted (still) sustains.

§ 466. The relative agrees with its antecedent in respect to class, and number ; and, to some extent, in respect to person.

I. In respect to class, and number ; thus,

Si zwe uku ti, zi kona izintaba emazweni amanye, ezi vut' umlilo omkulu, o neibilikisa amatye, a pupumele nga pandhle, a goboze njeng' amanzi ;

We hear it said, there are mountains in some countries, which burn with a great fire, which melts rocks, which run over outside, and run down like water.

Si nga yazi indhlela e ya ezulwini ;

We may know the way which goes to heaven.

II. In respect to person, first, second, and third, both singular and plural. Most of these have their own specific forms ; but sometimes the first and second persons take the form of the third person, first class :—

1. Singular—(a.) First person ; thus,

Mina ongi hambayo, *or* o hambayo ;

I who go.

Kodwa imi ngedwa, engi za ku wela ngi ye lapo ;

But it is I alone, who am to pass over and go there.

Wa ngi nika mina inewadi o ngumniniyo wesibili ;

He gave the book to me who am the second owner.

I ya ku biza ku mina min' e ngi hlezi kona ;

He will look to me who am living on the spot.

(b.) Second person ; thus,

Wena o hambayo ;

Thou who goest.

Wena owa fika izolo ;

Thou who didst arrive yesterday.

(c.) Third person ; thus,

Yena o zondayo u ya zizonda ;

He who hates hates himself.

Usatani o njenjebubesi eli bodhlayo, e hamba njalo, e funa a
nga m bubisayo ;

Satan, who, like a roaring lion, goeth about, seeking whom he may
devour.

I ya ku biza ku yena o hlezi ezweni layo ;
He will demand (money) of him who lives on his farm.

Ku ngumoya o pepeta imiti ;
It is the wind which blows the trees.

2. Plural—(a.) First person ; thus,

Tina esi hambayo, *or* tina aba hambayo ;
We who go.

Tina esi nokwazi, ma si m dumise Uyehova o pezulu ezul-
wini ;

We who have knowledge, let us worship the Lord who is above in
heaven.

Wo ! lukulu utando lu ka 'Tixo, olu pezu kwetu tina aba m
hlabayo ;

Oh, how great is the love of God, which is over us who offend him ?

Inkosi ya si xotya tina aba be hlezi kona (*or* tina esa be si
hlezi kona) ;

The chief removed us who were living there.

I ya ku biza na ku tina tin' esi hlezi ezweni layo ;
He will demand (money) also of us who live on his land.

(b.) Second person ; thus,

Nina eni hambayo, *or* nina aba hambayo ;
Ye who go.

Ni zwe nina aba kiti eni ngi sindisileyo ;
Hear ye our (gods) who have saved me.

Nina ab' onileyo kunye ni nga be ni s' enze njalo ;
Ye who have done wrong once do so no more.

Si ya ku funda kinina nin' eni hlezi kona kwiti ;
We will learn from you who live here with us.

(c.) Third person ; thus,

Ba kona abafana aba ya ku funda ;
Here are boys who are going to learn.

Umsebenzi ka 'Tixo u ya bonakala kubo bonke aba m tan-
dayo, nabo aba m zondayo ba ya wu bona nabo ;

The work of God is manifest to all those who love him, and those
who hate him see it also.

§ 467. Often the basis of the relative, and sometimes its
complement, is attracted or turned aside from its natural and
most exact agreement with the noun to which it refers. This

occurs occasionally in all forms, but most frequently in the relative for the third person, singular and plural, first class, *o* and *aba*; and may, for the most part, and in some measure, be referred to one or the other of the following causes:—

1. The very incidental or independent character of the relative clause, when *e* takes the place of *o* or *a*; thus,

Bonke e ngi ba tandayo :

All whom I love.

Ya ngi biza mina e nga be ngi hlezi kona ;

He called me who was (or while I was) sitting there.

Umfana e ngi mu fundisileyo ;

The boy whom I have taught.

Umuntu e nga m bizayo ;

The person whom I called.

2. The potential or subjunctive character of the clause, when *a* often takes the place of *o* or *e*; thus,

Usatani, e funa a nga m bubisayo ;

Satan, seeking whom he may devour. (§ 466., II., 1., c.)

Yena u ngumsindisi umuntu a nga zuza ukupila kuye,

He is the Saviour from whom a man may receive life.

3. The influence of the subsequent or some other word ; thus,

Umuntu e ngi bonile induna yake ;

The person whose captain I saw.

Indaba o be u ngi tyela yona ;

The story thou wast telling me.

Into o ya ku sizwa ngayo ;

A thing by which thou wilt be aided.

Se si nikile pela e nu ku funayo (e nu ku = o ni uku) ;

So then we have given what you want.

Okuhle pela e nu ku bizileyo ;

What you have required is good of course.

Umuti wenu e nu funayo (e nu = o ni u) ;

Your medicine which you want.

Nanku umbila e su funayo (e su *for* o si u, *or* o si wu) ;

Here is the maize which we require.

Kwa be ku yincwadi ka 'Tixo, o lona 'luto lwa sinda naye emkunjini ;

It was the book of God, which was the only thing that escaped with him from the ship, i. e., which was the only thing, except his own life, which was saved from the wreck.

§ 468. It has been remarked (§§ 170., 171.), that the relative pronoun consists of two parts, the relative particle *a*, *e*, or *o*, and the personal pronoun, or the basis and its complement. The complemental, or pronominal part is subject to all the varieties of form, and kinds of usage, which pertain to the personal pronoun. In the nominative, the basis and its complement are usually joined in one word; but in all the oblique cases they are separated, the relative portion always standing, as in the nominative, at the head or beginning of the accessory clause, while the pronominal portion comes in afterwards, according to its form, as simple, conjunctive, possessive, or definitive, and according to its use, as the object of a verb, or of a preposition.

REM.—The Isizulu is not the only language in which the relative takes the personal pronoun as a complement to make out a complete relative pronoun: thus, in the Arabic, they say:—"Man *who* he is weak, has need of help from God:" "the man *whom* I see *him*, is one of my friends;" "the man *whom* I labor for *him* does not generously requite my pains."

§ 469. I. As the *subject* of the accessory clause, the relative pronoun, both basis and complement, stands together in its integrity at the head of the accessory clause; thus,

Umdabuko wabantu aba hlezi kona;

The custom of the people who live there.

Si zwile ukuhlala kwezizwe ezi nge nayo incwadi ka 'Tixo;

We have heard the condition of tribes which have not the word of God.

§ 470. II. As an *object*, the basis of the relative pronoun stands at the head of the accessory clause, while the complement takes its place before or after the verb, or after a preposition, in the same manner as the personal pronoun used as an accusative. (§ 453.)

1. (*a*.) When the relative is an object of an active transitive verb, and the complement consists of the *simple* form of the personal pronoun, that complement stands just *before* the principal verb; thus,

Nemali yabo, e ba be be yi pete, ya salela emanzini;

And their money, which they had brought, remained in the water.

Kodwa uto e ngi lwaziyo, ng' azi izingubo netole;

But the thing which I know, I know blankets and a calf.

Sa ti lapo si balekayo, sa teleka pezu kwenye impi, e be si nga yi boni;

And as we were fleeing, we stumbled upon another commando, of which we were ignorant,—literally, which we had not it seen.

Zi kona iziinto ezweni, e si nga zanga si zi bone;

There are things in the world, which we have never (them) seen.

2. (b.) The relative, being the object of a verb, often takes the *definitive* form of the personal pronoun as complement, either for emphasis and precision, or else because the place of the simple form is pre-occupied by another pronoun, as when the verb takes two accusatives; in which cases the definitive, of course, *follows* the verb; thus,

Ngi ya bong'a kakulu ngawo umcako o wa ngi pa wona ;

I thank you much for the clay which you gave me (it).

Indaba o be ngi tyela yona ;

The story which you were telling (it to) me.

3. The relative used as the object of a preposition takes either the conjunctive or the definitive form of the personal pronoun as complement :—

(a.) The conjunctive as complement ; thus,

Ubaba wa be kona, lo e ngi naye kaloku njena ;

My father was there, the same with whom I am still living.

Umkumbu e la li kuwo, wa guqulwa inhlabi ;

The boat in which he was, was capsized by a wave.

A ke ni beke lapa ubunnya e si vela kubo, obu sa bamba abetu, o be bu si bambile nati ;

Come ye see here the darkness out of which we come, which still holds our kindred, which (formerly) held us also.

Umbila wako o funisa ngawo ;

Your maize with which you wish to trade, or for which you want pay.

Nga in bamba e ngi hamba naye ;

I caught hold of him with whom I went.

Labo o ku nga tyiwongo 'luto ngabo kuye ba ya ku bona ;

Those of whom nothing was said to him shall see.

Labo e wa be e nge zwanga 'luto ngabo ;

Those of whom he had heard nothing.

Umuntu o kwa shumayela indodana yake ngaye ;

The person of whom his son spoke.

Ngesikati e ba ya ku fika ngaso abantu ;

By the time at which the people will come.

(b.) The definitive as complement ; thus,

Lowo umuzi e be ngi ku wona ;

That kraal at which I was.

U tandiwe ngabo 'azeka ku bona ;

He is beloved by those to whom he is known.

§ 471. III. The relative denoting *possession* is expressed, sometimes by the use of the relative, both basis and complement, before the noun possessed; sometimes by the relative (basis) before the noun, and the possessive (complement) after it; and sometimes by the use of the possessive pronoun alone:—

1. Possession denoted by the relative before the noun, or at the head of the clause; thus,

Umuntu o 'nkomo ni ya ku zi bona;

The person whose cattle you will see.

Sa dlulula ku 'mlungu o 'nkomo ziningi;

We passed by the white man whose cattle are many.

2. Possession denoted by the relative before the noun, or at the head of the clause, and the possessive after the noun; thus,

Umuntu o 'nkomo zake zi sEnanda a mu ko yena ekaya, u kwa Zulu;

The person whose cattle are at Inanda is not at home himself, he is in Zululand.

Inkosi e ngi hlezi ebusweni bayo i ya ngi pata kahle;

The chief in whose presence I live is treating me well.

Umuntu e ngi funa inkabi yake;

The person whose ox I want.

Inkosi o wazi abantu bayo;

The chief whose people thou knowest.

Umlungu e ni yizinceku zake;

The white man whose servants ye are.

Na ku yena Utixo, o 'zinemezelo zake si z' apula;

And against God himself, whose commands we break.

Uyehova o ngi ngowake, o ngi m konzayo;

The Lord whose I am, and whom I serve.

3. Possession denoted by the use of the possessive pronoun alone (the relative being omitted); thus,

Indoda igama layo li ngUmbopa;

A man whose name is Umbopa.

§ 472. The basis, or incipient portion of the relative pronoun is sometimes omitted, the relative being understood, or denoted by the personal pronoun alone; thus,

Ngi saba ngaye, ngokuba umuntu ka si hlangani naye;

I am afraid of him, because (he is) a person with whom we are not on good terms,—literally, a person we are not on good terms with him.

REM. 1.—Instead of supposing an omission of the relative, in some cases it may be more exact and proper to speak of the clause as inci-

dental, or absolute. Thus, in the closing example, in the last paragraph (§ 471., 3.), instead of saying—"a man whose name is Umbopa," it may be more proper to say—"a man his name (being) Umbopa;"—such emphatic brevity of expression and encasement of an incidental clause being in accordance with the genius of the language. (See §§ 372., 221., 4., Rem. 1.)

REM. 2.—Where the relative is in the oblique case, its basis standing at the head of the clause, is often absorbed and lost in the subject of the verb; and sometimes the subject is absorbed and lost in the relative; thus,

Yena u ngUmsindisi umuntu a nga zuza ukupila kuye;

He is the Saviour from whom a man may obtain life.

A ku ng' azisanga yena o za ku m tuma nami;

Thou hast not let me know him whom thou wilt send with me.

Umuntu o m bonileyo;

The person whom thou hast seen.

Umuti o wa wu ganlayo;

The tree which thou didst cut down.

Into o ya ku sizwa ngayo;

A thing by which thou wilt be aided.

§ 473. The verbal predicate of a relative clause often takes the suffix *yo* or *ko*, especially where it is used as an adjective; or as a noun; or in any way independent of grammatical construction, as in address, in titles or headings, and signatures; or to distinguish the affirmative and negative forms of the verb; and sometimes as an expletive; thus,

Umkumbu wa wu nenduna e lungileyo;

The ship had a good captain.

Abalungileyo ba ya ku sindiswa;

The good shall be saved.

Abantu aba nga fundiyo aba sebenzi kakulu;

People who do not learn do not work much.

Uhlobo lwenu olu tandayo;

Your affectionate kindred.

Inyanga i m tyela amazwi a wa cabangayo;

The doctor tells him words which he has in his mind.

SECT. 4.—*Demonstrative Pronouns.*

§ 474. The demonstrative pronoun combines, in a great measure, the properties of a personal pronoun and a definite article. It is used to direct attention to the noun to which it belongs, and thereby render it definite. Like other pronouns, it agrees with the noun in respect to class and number; but is used to represent nouns of the third person only, since it is

always employed by the first person to point out some object to the second ; thus,

Lo 'muntu, this person ; *leso 'sizwe*, that tribe ; *lowaya umuti*, that tree yonder ; *izizwe lezi*, these tribes.

§ 475. The demonstratives denoting *this* and *these*, *that* and *those*, *that* and *those yonder*, according to the class and number of their noun, are given in the table of demonstrative pronouns (§ 179.),—the use of which may be further illustrated by the following examples:—

1. *This* and *these* ; thus,

Se u sakazwa umswani ezindhlwini za lo 'muntu ;

Already are the contents of the cow's stomach strewn upon the houses of this man.

Njalo nami ngi ya tanda izindaba za le 'newadi ya le 'nyanga ;

So I also like the news of this paper of this month.

Ekuqaleni, lapa, izinto zabantu zi be zi zihlalela zona, na semacekeni, umninizo a nga bi na 'valo 'luto ; kodwa nga lolu 'suku se ku ngokunye ;

At first, here, people's things were accustomed to stop by themselves, even in the yards, the owner thereof having no fear of anything ; but at this day it is otherwise.

2. *That* and *those* ; thus,

Kwa ti ngensuku eza landela lezo ;

It came to pass on a day which succeeded those.

Kwa ba isikumbuzo esinye si ka 'Yehova leso ;

That was another memorial of the Lord.

(Inyanga) i tize, uyise ihlozi li biza inkomo leyo e tize, e semehlweni na ku wena ;

He (the doctor) says, the paternal shade requires that particular cow, which is also highly esteemed by you.

Kwa ti nga semva kwa linywake, a ze a dhliwa lawo 'ma-bele ;

It came to pass afterwards they planted again, and then that corn was consumed.

3. *That* and *those yonder* ; thus,

(Inyanga) i si ti, unyoko (ihlozi) u ti, u kwenzelani lokuya na kuye na ?

He (the doctor) says, thy maternal shade inquires, why do you do that yonder even to her ?

REM.—In respect to the place of the demonstrative pronoun, great latitude is allowed, as may be seen in the foregoing examples.

§ 476. The demonstrative is sometimes used to signify *each*; sometimes, *the same*; and sometimes, *he, she, they*, etc., as an antecedent to a relative.

1. *Each*; thus,

Se ngi za ku ni nika izwe lenu, ku be ngulowo a zakele kahle;

I am now about to give you your own district, that each may set up happily for himself.

Kwa be ku kona abafundisi etuneni; kwa ba wulowo wa kuluma kahle kumi;

There were (several) ministers at the grave; and each spoke kindly to me.

2. *Same*; thus,

Udaba ba lu kuluma ba lu qede ngalo leli 'langa;

They discuss a subject and finish it by the same sun—on the same day.

3. *He, she, they*, etc., when followed by a relative pronoun; thus,

U tike lo o gulayo, thus saith he who is sick.

SECT. 5.—*Interrogative Pronouns.*

§ 477. The interrogative *ubani?* who? is applied to persons; *ni?* what? mostly to things, but sometimes to persons; and *pi?* who? or which? to both persons and things.

§ 478. The construction of the interrogative *ubani* is, for the most part, the same as that of a proper noun, the name of a person, (see § 182.); thus,

Ngubani o sibukule umpongolo na?

Who has uncovered the box?

Ngi ya ku kokelwa ngubani na?

By whom shall I be paid?

Se be ti abantu, u bu tyelwe obani na?

Then the people say, by whom were you told?

Izinkomo zi ka 'bani na?

Whose cattle are they?

REM.—This pronoun is sometimes used in an indefinite manner, signifying, *some one, any one, whosoever*; thus, *pendula futi wena 'bani*, reply thou also Mr. So-and-so; *ba si fundisa ukuba Unkulunkulu wubani*, they teach us who Unkulunkulu is.

§ 479. When the interrogatives *ni* and *pi* are applied to nouns, they generally take a prefix in the same manner as adjectives (see §§ 180., 181., 183.); thus,

Umuntu muni lowo o hambayo na ?

What person is that passing along ?

Ni ya funa umuntu omupi na ?

Which person do you want ?

Umupi wa laba 'bantwana wa ke wa bu bona ubuhlungu na ?

Which of these children ever saw pain ?

REM.—The interrogatives *ni* and *pi* are sometimes used in an indirect, indefinite manner : thus,

A ke ni tyo si zweke amazwi enyanga, ukuba i tizeni na ? i bule enze njani na ?

Come tell us, let us hear the doctor's words, what he said, and how he performed.

A s' azi q sa ku funayo, ukuba u se u funa okupi na ?

We do not know what you still want, whether you still want any thing.

Ma si zwe eyenu (inhlalo), ukuba ni dhlani na ? ni funda 'ntoni na ? nokuba amakolwa a nga kanani na ?

Let us know your (estate), what you eat ? what you read ? and how many believers there are ?

A s' azi uma w' apuka nga sipi isikati ;

We know not at what time it broke.

§ 480. Used as the object of a verb, the general interrogative *ni* ? what ? requires no prefix, being itself suffixed to the verb, upon which it has the effect to carry the accent forward to the verb's final syllable—that which immediately precedes the pronoun ; thus,

I tizeni inyanga na ?

What says the doctor ?

(Inyanga) i ti, u nehlozi, u bizwa uyise, u ti, u m tukeleni ngokwenza oku njezana na ?

He (the doctor) says, he is possessed of a ghost, he is called by his paternal shade, saying, why does he curse him by behaving there in such a manner ?

Umuzi lo wakiwe uwena, baba ; se ni vumelani pela ukuba nu citye umuzi wenu na ?

This town was built by thee, father : why, then, do you consent to consume your own town ?

Po mina ngi se nokutini na ?

Why, now, what have I to say ?

REM.—This pronoun is sometimes suffixed to the noun which it qualifies, in the same way as to the verb by which it is governed ; thus, *ni pe'e 'ntoni na ?* what thing do you bring ?

§ 481. Used with the prefix *i* (= *ini*), or governed by the preposition *nga* (= *ngani*), this pronoun is often employed as

an adverb, signifying *why? whether? whether or not? how?* thus,

Nina ka ni zwa ini ukuba i gjime (inyanga) ngomhlola na?
Do ye not see that he (the doctor) ran according to the omen (*i. e.*, spoke the truth)?

Ma si bone ngako, uma ku funwe ini na ukuba a sinde;
Let us see then, whether or not it is sought that he may recover.

Zi ti izituta za kubo, ini ukuba a nga si nakekeli na? Ka
sa s' azi ngani na? loku si m geinileyo ebuncinyaneni
bake na?

His ancestral shades say, why is it that he does not care for us?
For what reason does he not still acknowledge us? since we have
taken care of him from his infancy.

REM.—This pronoun, with or without its prefix *i* (*ini* or *ni*), is some-
times used in a similar manner with other prepositions; thus,

Se ni ngi biza njengoneni na, loku ngi ti ngi ya lungisa nje
mina ku nina na?

Now, according to what (= why, or for what reason) do you call me
to account, since I think I am right (just) in my relation to you?

Ni ya ngi bizisa okwani na?

Like to what do you call on me, *i. e.*, why do you call me to account?

A ngi sa hlatyelelwa njengani na?

I am still not slaughtered for like what, *i. e.*, why is it that cattle are
not still offered to me as usual?

§ 482. The interrogative *pi* and *ni* are found in the geni-
tive,—the former with, and the latter either with or without, a
prefix,—under the regimen of the genitive *a* and the preform-
ative of the limited noun; thus,

Nge ya mupi umuntu le 'ngubo na? whose blanket is this, or, this
blanket belongs to which person? *Umuti wani na?* wood of what? or
what kind of wood is it—what is it good for? *Induku ya muni yena
umuntu na?* a club of what (kind of) person (is this)?

NOTE.—For other remarks on the forms and uses of the interrogative
pronouns, see §§ 180–183.

CHAPTER V.

SYNTAX OF THE VERB.

SECT. 1.—*Agreement, Combination, and Expansion.*

§ 483. 1. The Zulu verb has no particular form, or inflec-
tion, of its own, to denote number and person. As Sir John
Stoddart says, in his *Universal Grammar*:—

“The form of the verb may or may not be altered on this account.
We may say in Latin *amo*, *amamus*, *amatis*, *amant*, or in English ‘I
love,’ ‘we love,’ ‘ye love,’ ‘they love;’ but it is manifest that though

in the examples cited from the latter language the form remains unchanged, the signification is alike varied in both languages. The difference of person, therefore, in point of form, is merely accidental to the verb; it peculiarly belongs to the pronoun, and has been sufficiently explained in treating of that part of speech."

The attributing of these properties or distinctions—number and person—to the verb in any language, as Brande remarks, is "logically anomalous."

"Most languages," as he further remarks, "fall into this error, which is, however, susceptible of a very easy historical solution. It arose, doubtless, from the original custom of annexing the pronoun to the termination of the verb, and continuing the use of the inflection after its import had been forgotten, and when the pronoun had been forgotten, and when the pronoun had been formed into an independent part of speech."

2. The Isizulu, however, has never fallen into "this error." Its pronominal subject has ever preserved a separable, distinct position of its own, between which and the verbal predicate—the essential verb—it often introduces some two or three other secondary or relational words; thus,

"Si *ya ni tanda*," we do you love; "*ngi za ku ni tuma*," I am going to send you; "*abantu ba ya si tanda*," the people they do us love; "*ni za ku m tuma*," ye are about to send him; "*umfana u ya yi tanda inkosi*," the boy he loves the chief; "*inkosi i ya ku m biza umfana*," the chief will call the boy.

3. These examples are sufficient to show that the form of the verb, both auxiliary, as *ya*, *za*, and principal, as *tanda*, *tuma*, *biza*, is one and the same, whatever may be the number and person of its subject. They are sufficient to show, also, that the particular relation, as that of class, number, and person, which a verb sustains to a noun, or to a person, is pointed out by the direct pronominal subject.

4. By taking a specific form to represent the class and number of the noun, and distinguish the person; and by taking a uniform position before the verb, or at the head of the predicative combination; and being sometimes repeated (with an auxiliary) in the several members of this combination; these relational words, the pronouns, happily indicate every important connection between the noun, or person speaking, and the predicate, without any change in the form of the verb;—as shown in the above examples, and as may be seen also in every part of the synopsis of a verb § 309., and, indeed, throughout the Grammar.

NOTE.—For the agreement of pronouns with the nouns which they represent, see §§ 445–449.

§ 484. The genius of the Isizulu requires a fullness of expression—an expansion in the construction of compound predicates, and in many double propositions, beyond what is common in the English and some other languages.

I. When there are two or more predicates in a proposition, the pronominal subject must be used with each,—the auxiliaries, if any, being often omitted in the second and following predicates, and the final vowel *a*, of the principal verb, being changed to *e* in the present and future tenses ; thus,

Endhlwini yesikutali indhlala i ya lunguza, i dhlule, i ye kweyevila ;

At the house of the diligent famine it does gaze (cast a wistful look), it passes on, it goes to that of the slothful.

Si ya ku sebenza si qede ;

We will work we finish.

U nga hamba u finyelele emizini ya kwiti ;
You can go you arrive at the kraals of our people.

Ngi fike nga hamba nga hlangana nabantu ;
(When) I arrived I went I met with people.

REM.—No use is made of the copulative *na* to connect predicates, as may be seen from the foregoing examples, and further in the following; thus,

Ba ya suka ba gaule izibaya nezindhlu, ba sebenze umuzi wabo, ba wu qede ;

They go to get out timber for folds and houses, they build their kraal, they finish it.

Sa puma lapa, sa lala nga pesheya kwoMngeni, sa vuka kona, sa fika Embilo, sa hlalela abanye kona ukuba si be endawonye ;

We left here, we slept beyond the Umngeni, we rose there, we arrived at the Umbilo, we waited for others there that we might be together.

§ 485. II. Several kinds of double propositions, which, by the use of such words as *or*, *except*, *as*, etc., are so compendiously expressed in English as to look like one, require an expanded form in Isizulu.

1. The force of *or* and *nor* requires an expanded form ; thus,

Uma ku nge sizo izinkomo, uma ku nge siwo amahashi, ku ngabantu aba ya ku hamba ;

The cattle, or the horses, or the people will go,—literally, if it be not the cattle, if it be not the horses, it is the people who will go.

Usibekana u ya ku ni siza, uma ni nga sa sizwanga itina ;

Usibekana or we will help you,—literally, Usibekana will help you, if ye were not already helped by us.

A ngi ku tandi, futi a ngi kwesabi ;

I neither love nor fear thee,—literally, I do not love thee, again I do not fear thee.

2. The force of *except, and not, but, but not, etc.*, requires an expanded form ; thus,

Ngi ya zi tabata zonke izinkomo ku sale zi be mbili kodwa ;
I take all the cattle but two,—literally, I take all the cattle, there remain two only.

Si nga zikohlisa tina kodwa si nge m kohlise Utixo ;
We may deceive ourselves but not God.

Bonke abantu ba bulawa, kodwa yena lo 'mfana wa sinda ;
All the people but this boy were killed, *i. e.*, all the people were killed, but this same boy escaped.

3. The force of *as, so as, just as, etc.*, often requires an expanded form ; thus,

Inkosi ya ba pa bona njenga loku i pe tina ;
The chief gave them as (he gave) us.

Ya m nika Ufaku njenga loku ya m nikayo Unodwengu, *or*
njengokuba ya m nikayo Unodwengu ;
He gave Faku just as he did (give) Unodwengu.

Umuti wa wa pezu kwabo njenga loku u we kiti ;
The tree fell upon them as upon us,—literally, the tree fell upon them like as it fell to us.

Wa ngi pata njengokuba nga pata yena ;
He treated me as I did him.

Ngi ya hlala njenga kuqala, ngi ya cabanga njenga kuqala,
ngi ya ni tanda njenga loku nga be ngi ni tanda, kodwa
kwonke loku a ku sizi nga 'luto ; abantu a ba yi ku hlala,
ba cabange, ba tande njengami ;

I live as I did, I think as I did, I love you as I did, but all these to no purpose ; the world will not live, think, nor love as I do.

§ 486. III. The Isizulu requires the use of the principal verb in many (other) instances, where the English would use only the auxiliary, the principal verb being understood ; thus,

A ku ko owa ke wa ya ezulwini e nge nako ukupenduka ;
Uyobe wa be e nge ye ; Udauida wa be e nge ye ;

No man ever went to heaven without repentance ; Job could not (go) ; David could not (go).

Uma lo 'mfana wa be e nga penduka ku lesi isono esi sodwa,
a nga penduka kwezinye ;

If this boy could repent of this one sin, he could (repent) of more.

U kona owa ke wa yi bona ingelosi na ? Yebo, baningi ba
ke ba yi bona ; Uabehama wa yi bona, noDauida wa yi
bona ;

Did any body ever see an angel ? Yes, a great many have (seen one) ; Abraham did (see one) ; and David did (see one).

§ 487. IV. The higher, better style of Isizulu, requires the verb to be repeated in the reply to direct simple questions; and the whole answer is generally given, *mutatis mutandis*, in the same words as the question; thus,

U bonile na ? hast thou seen? Answer, *ngi bonile*; I have seen.

REM. 1.—In loose, familiar style, a direct simple question is often answered by *ehe*, or *yebo*, for the affirmative; and by *ai*, *ca*, *qa*, or *qabo*, in the negative; and sometimes, when the reply is to be direct and earnest, the verb is repeated in addition to the adverb; thus,

Izinkomo zi fikile na ? have the cattle come? Answer, *ehe, zi fikile*; yes, they have come.

REM. 2.—In Isizulu a question containing a negative is often answered with direct reference to the negative; and an admission, or an affirmative reply, as expressed by *ehe*, or *yebo*, must be taken as an admission of the negation contained in the question; thus,

A ba hambanga na ? have they not gone? Answer, *ehe, yes, i. e.*, they have not gone.

A ni bonile izinkomo zami na ? have you not seen my cattle? *ehe, yes, i. e.*, I have not seen them.

A ka tandanga kambe ukuba omunye a vukele omunye, a m bulale na ? Of course he did not wish one to rise up against the other, and kill him? Answer, *ehe, yes, i. e.*, he did not.

SECT. 2.—Government of Verbs.

§ 488. Transitive verbs govern the accusative case; thus,

Tabata izinto zokusebenza;

Take things for working.

Ba hlaba inkomo ba yi dlile;

They slaughter an animal and eat it.

Si ya qala uku bona;

We begin to see.

Ngi ya tanda izindaba za le 'ncwadi;

I like the contents of this book.

'Baba, ngi beke (bheke);

Father, behold me.

Ba si hlupa;

They persecute us.

REM.—When the action denoted by the verb affects an object directly, or without the aid of any intermediate word, as in the foregoing examples, the relation of the noun to the verb is spoken of as *objective*; and is thus distinguished from another kind of relation, the *modal*, where a noun or pronoun is used to explain the *manner* in which the action of the verb takes place.

(a. The *objective* construction occurs, of course, only in connection with active transitive verbs, as above; and since the noun is conceived

of as affected by, or suffering the action of the verb, it is sometimes designated the *suffering* object.

(b.) The *modal* construction occurs in connection with either transitive or intransitive verbs; and, being generally used to denote some particular circumstance, as the place, time, manner, instrument, of the verbal action, it has the force of an adverb; and hence is sometimes called the *adverbial* construction. The noun's particular relation to the verb, in such cases, is denoted, sometimes by an intermediate word, as a preposition, when we generally speak of a noun as governed by a preposition (see § 393.); sometimes it is denoted by an inflection of the noun, as in the locative case (see § 401.); and occasionally by a combination of both methods—a separate word and an inflection (see §§ 402., 403.); and, again, in some instances, there is nothing but the position of the noun to denote its relation to the verb (see §§ 395., 396).

§ 489. Many verbs in the causative, some in the relative, and some in the simple and other forms, take two accusatives, generally the one of a person, and the other of a thing; thus,

Wa ngi patisa izinkomo ;

He charged me the cattle, *i. e.*, put the cattle under my care.

Wa ba kalela izinyembezi ;

He wept tears for them.

Inkosi ya si nika izinkomo ;

The chief gave us cattle.

Utixo izinto u zi pa izikutali ;

God gives things to the industrious ;

Kodwa yena o pangelayo mina abantu bami, no m bulala nokumbulala ;

But whosoever robbeth me of my people, him shall ye utterly destroy.

REM. 1.—The suffering object is generally inactive, being that which suffers the action of the verb, or is affected by it; while the personal object, denoting, of course, a person, may be conceived of as active, and as shaping its action to that of the subject.

REM. 2.—Instead of two accusatives under the regimen of one verb, one of them—the personal object—is sometimes governed by a preposition; thus,

Wa kuleka inkomo ku 'inlungu ;

He asked a cow of the white man.

Ngì ya kuleka kuwe ukuba u ngi size ;

I beseech (of) thee to help me.

Izinkomo eziningi wa zi nika ku 'zinceku zake zonke ;

He gave many cattle to all his servants.

REM. 3.—When there are two objects of one verb, the pronoun of the personal object is generally found (in the simple form) before the verb; thus,

Inkosi abantu ya be i ba nikile izinkomo ;

The chief had given the people cattle.

U si pe okuhle ;

Grant thou us a blessing.

Se si ku nikile pela inkomo yetu ;

Now then we have given thee our cow.

(Umpande) wa m nika elake Umbulazi ;

He (Umpande) gave Umbulazi his (country).

§ 490. Those verbs which are referred to, in the last paragraph, as governing two accusatives in the active voice, are often accompanied by one of them—the impersonal—in the passive ; thus,

Nga patiswa izinkomo ;

I was charged the cattle, *i. e.*, I was put in charge of the cattle.

Leli 'lizwe ngi li nikwe ngubaba ;

I was given this country by my father.

Ba ti, umbila si wu nikwa ini na ?

They said, are we given maize?—that is, have we been blessed with a crop of corn ?

REM.—Forms of expression like the above are generally considered anomalous in English ; and some grammarians even condemn them as inaccurate, calling in a preposition to aid in disposing of them. Yet the best of writers make use of them. But whatever may be said of them in English, it must be admitted that they abound in the Isizulu, and require to be carefully studied and observed. The idiom is also accompanied with some peculiarities in this language ; or, perhaps it should be said, the idiom is better established, and more arbitrary in its sway, in the Zulu, than in our own tongue ; especially where the noun, or pronoun, denoting the person, refuses to come under the control of a preposition, or an equivalent inflection, and persists, as it were, in becoming the subject of the verb in its passive form ; thus,

Ilizwe lenu li busisiwe ngUtixo, owa n' enzela lezo 'zinto ;
kodwa tina ka si nazo lezo 'zinto e n' enzelwayo zona (*or*
e ni z' enzelwayo) ngUtixo ;

Your country is blessed by the Lord, who did those things for you ;
but we have not those things which ye are done for them (*i. e.*,
which are done for you) by the Lord.

Umuzi lona nga wu miselwa ngabelungu ;

This kraal I was set apart for it (was allotted it, *i. e.*, it was assigned to me) by the white people.

Abafana bami unzi lo ba wu miselwe ;

My boys this kraal they were set apart for it,—that is, this kraal was assigned to my boys.

Leyo imizi ba yi miselwa nguyise ;

They were allotted those kraals by their father.

§ 491. When verbs signifying to name, to call, to choose, render, make or constitute, esteem or reckon, are followed by a

factitive object,—an object which expresses what the subject or a suffering object becomes or is thought to be:—

1. (a.) The factitive object is sometimes placed immediately after the suffering object, without any copula or sign of the relation; thus,

Nga pambeka nga ti ihashi inkomo;
I mistook and thought the horse a cow.

(b.) If the factitive object expresses what the subject becomes, or is thought to be, as when the predicate is an intransitive or a passive verb, the factitive object sometimes follows the predicate without any specifying verb or particle; thus,

Abantu ba fa ba penduka izinyoka;
People die and become snakes.
Isicoto si pendukile amanzi;
The hailstone has turned to water.

2. (a.) The factitive object is often construed with *uku ba* or *uku ti*, to be, to wit; thus,

Inkosi ya bizwa uku ti Upakade;
The chief was called Upakade.
Ba bizwa ngokuti abantwana;
They were called children.
U ya ku bizwa 'ku tiwa Umakobeni;
He shall be called Umakobeni.
Sa fika emuzini o bizwa uku ti Isilebe;
We reached the kraal which is called Isikhlebe.
Wa ketwa uku ba inkosi;
He was chosen (to be) king.

Abanye ba ti, ku ya telelwa umuntu ukuba a be iewane, a be ishinga, a be ibuda, a be isiula; omunye a be isitwane, omunye a be isifumbu;

Some say, it (poison) is poured out for a person that he may become crazy, or that he may become a rogue, or that he may be deranged, or that he may become a fool; that one may become an epileptic, another a hump-back.

W' enza udaka olu tyiswa ngomlilo lu be ngamatye;
He made clay which is burned by fire into bricks.

(b.) The factitive object may be found sometimes in the form of a finite verb in an accessory clause; thus,

Wa si yaleza ukuba si hambe, he commanded us that we should go.

(c.) The factitive object is often expressed by a verb in the infinitive; thus,

Wa si yaleza uku hamba, he commanded us to go.

(d.) The factitive object may be denoted by an adjective; thus,

Ma u si pe amabele ukuba a be maningi, grant thou us grain that it may be abundant. See §§ 427., Rem.; 434., 4.

§ 492. The Isizulu abounds in the use of the passive voice, adopting it in many cases where the English would employ the active (see § 206., Rem.); thus,

Ku linywa abafazi;

It is dug by the women,—that is, the women do the digging, or the digging is done by the women.

Kwa be ku hlaliwa ngabo;

It was being dwelt by them,—that is, they were dwelling.

Wona 'enziwe yini ukuba enze njalo na?

By what are they made that they do so,—that is, what makes them do so?

Nenkomo yokusengwa ubisi;

And the cow to be milked milk,—that is, to give milk.

Nezandhla uku ba izinceku zokwenza oku tandwa ngumpefumlo;

And hands to be servants for doing what is desired by the soul,—that is, what the soul desires.

Sa felwa nguye;

We were died for by him,—that is, he died for us.

§ 493. The copulative conjunctions are not employed in the Isizulu to connect two or more verbal predicates; but when the relation between such predicates is coördinate and intimate, as when there are two or more in a single proposition forming a kind of compound predicate, the second and following verbs usually omit the use of auxiliaries, and, in the present and future, change the final vowel *a* to *e*. (§ 484., I.) But sometimes each predicate may be considered as forming, with its pronominal subject, a new, simple proposition; in which case the final vowel of the succeeding verb, or verbs, is unchanged, though the auxiliary may be dropped.

To illustrate each of these rules, and exhibit also some variations; to illustrate them as well in the negative as in the affirmative; and also to illustrate the manner in which the Isizulu, in the progress of a sentence, passes from the affirmative to the negative, and also from the negative to the affirmative,—is the object of the following examples:—

Nokuba sa be si lwa, sa bubisana iminyaka yonke;

On the contrary, we were fighting, (and) we killed each other every year.

Si ya loba, si lobelana ;

We do write, we write each other.

Bekani nokulima kwabo ; ba ya sebenza, ba hlabe amacati,
ba lime iminyakana e yincozana ; ba be be se ti, insimu se
yi gugile, be be se be yeka, se be qala omunye umsebenzi ;

Behold ye their digging also ; they work, and cut away the trees,
and dig a very few years ; and then they say, the garden is worn
out, then they leave, and begin some other work.

Ngi sindise, u nga ngi bubisi ;

Save thou me, and not destroy me.

Uma alba be m landa ba be m bambile, wa be e ya ku ze a
buye ;

If those who followed him (= his pursuers) had caught him, he would
have been obliged to return.

Sa fikake kona kwa Tukusa ; si te si sa fika, kwa se ku fika
izinsizwa za sEsanqwini, zi za 'ku si tabata ; se zi yake
nati kona enkosini ;

So we arrived there at Tukusa ; and just as we arrived, there arrived
the young men from Isanku, coming to take us ; so, then they go
there with us to the king's.

A si bekanga Umenzi, a si bekanga Umsindisi, a si bekanga
abatunywa, a si bekanga ku 'banye ; sa beka ezinyokeni
kupela ;

We did not look to the Creator, nor to the Saviour, nor to the apostles ;
nor to others ; but only to the snakes. (§§ 484-487.)

Ma ngi tandwe, ngi nga zondwa ng' aliwe ;

Let me be loved, and not hated nor rejected.

Ngi sindise, u nga ngi xoty, u ngi bubise ;

Save thou me, and not chase and kill me.

Ma ngi sindiswe, ngi nga xotywa ngi bujiswe, ngi xotwe ngi
bulawe, ngi nga be ngi sa bako emhlalabeni ;

Let me be saved, and not driven away nor destroyed, expelled nor
killed, till (or so that) I shall never be here any more on the earth.

Ngi sindise, u nga ngi bubisi, u fihle ikanda lami ;

Save me, and not kill me, and hide my head.

A nge ze a kala, a nge hleke, a nge dlhale ;

He might not weep, nor laugh, nor play.

A ngi nako ukukuluna, nokuzwa, nokucabanga ;

I cannot speak, nor hear, nor think.

Ma u ng' ehli, u ye emapandhlani, u shiye itunga lenkosi ; *or*
a ku fanele u bu ng' euka, u ye emapandhlani, u shiye
itunga lenkosi ;

You must not go down (from the capital), repair to the distant coun-
try kraals, and leave the king's milk-pail ; *or* it is not proper that
you should descend, and go, etc.

A ku fanele ukuba u ng' ehla, u ye emapandhlени;

It is not proper that you should descend, and go to the distant country kraals.

Inkomo ka inkulu, incinyane;

The cow is not large, but small.

Ku muhle wena, u mubi;

Thou art not beautiful, but ugly.

Abantu babi, ka ba bahle;

The people are ugly, they are not beautiful.

SECT. 3.—*Syntax of the Modes and tenses.*

§ 494. In respect to the syntax of the modes and tenses of verbs, in their relation to one another, and especially in reference to the relation of one tense to another, and that in a language rich above all others in material and forms for making the nicest of distinctions in these things, it is not easy to give particular rules. Nor is this necessary. Referring to the somewhat particular account of the use and import of each auxiliary, and to the extended definitions and illustrations of the forms and uses of each mode and tense, as given in Etymology (§§ 207–306.); and also to the definitions and illustrations of the different kinds of sentences, both simple and compound, as already presented in the first chapter of Syntax (§§ 337–372.),—a variety of well selected examples, under each mode and tense, is all that can be required here, except, perhaps, the following very general statement:—

While the Isizulu finds no difficulty in allowing an interchange of some of its modes, particularly the imperative, potential, and optative, and displays great freedom in the interchange of tenses, sometimes representing the past or future as present, and even the present and future as already past; it is also able, and particular, to employ those modes and tenses which give a correct expression of the sense intended.

REM.—On many of these points, the Zulu language bears a close analogy to the Greek. So true is this remark, that we may say, almost in the language of another concerning the Greek, that the Isizulu ‘has the power of giving to narration a wonderful variety, life and energy, from the freedom with which it can employ and interchange its tenses. Without circumlocution, it can represent an action as continued or momentary; as attempted or accomplished; as introductory or conclusive. It can at pleasure retard or quicken the progress of the narrative. It can give to it dramatic life and reality by exhibiting an action as doing, or epic vivacity and energy by dismissing it as done. It can bring a scene forward into the strong light of the present, and instantly send it back into the shade of the past. The variety, vivacity, and dramatic character of Zulu narrative can be preserved but very im-

perfectly in translation, from the fact that the English has, comparatively, so small a variety of tenses and so little freedom in uniting the past and present.'

The truth of these remarks, and of the above statement, or rule, may be seen in the paragraphs which are now subjoined to exemplify the use of the modes and tenses, and especially the manner in which these are combined and employed in continuous discourse.

§ 495. I. The following examples are a specimen of the use of the *Infinitive Mode*:—

1. As a noun in the nominative ; thus,

Ukweduka ukuma kwabantu ;

To err is the character of man.

Loku ukungazi kwa m papisa kakulu ;

This uncertainty made him feel very anxious.

2. As a noun in the accusative—

a. The object of a verb ; thus,

Si ya funa uku zwa inhlalo yenu ;

We want to hear of your estate.

b. The object of a preposition ; thus,

W' enza incwadi enhle ngokunqonda kwake ;

He made a nice book by his right thinking.

S' onile ku 'bazali betu ngoku nga ba laleli ;

We have sinned against our parents by not obeying them.

3. As qualified by an adjective ; thus,

Kubi ukuhamba kwabo ;

Evil is their mode of life.

4. As entering into construction in dependence upon another word—

a. Depending upon a noun ; thus,

Inkosi i tumile isigijimi sokuza 'ku buza ;

The chief has sent a messenger to come to inquire.

Zi nesineke sokuzakela izindhlu zazo ;

They have sense to build for themselves their houses.

Ba s' azisa indao yokubusa ;

They make us to know the place of blessedness.

b. Depending upon an adjective ; thus,

Inkabi indala uku donsa ;

The ox is too old to draw.

c. Depending upon another verb—

(a.) Objectively ; thus,

Amakolwa a qalile uku tenga izincwele ;

The believers have begun to buy wagons.

(b.) Modally ; thus,

Butani abafana, be ze 'ku lima ;
 Assemble the boys, that they may come to dig.

(Abantu) be za 'ku ngi tabata ;
 They (the people) came to take me.

d. Depending upon a conjunction ; thus,

A ngi nako ukukuluma nokuzwa nokucabanga ;
 I cannot speak, nor hear, nor think.

5. As absolute, having no dependence upon another word ;
 thus,

Ya ti impi, uku pendula kwayo, si ya ku bona ;
 The commando said, (in) replying, we will see.

§ 496. II. Some of the forms and uses of the *Indicative Mode*, as already specified § 221., are further illustrated in the following examples ; thus,

Si ye zwa kaloku nje, u kona umsebenzi omukulu, o mangalis-
 ayo. Ku tiwa, pesheya izindaba zi ya hanjiswa ngonyazi ;
 We hear just now, there is a great, and wonderful work. It is said,
 beyond (the sea) news is made to travel by lightning.

Nga fika kwiti lapa ku linywayo ; la dhliswa ihlobo ; kwa fika
 uku ti, inkosi i ya wela ;

I reached home while they are digging ; the summer was spent ; then
 came word, the king is crossing over.

§ 497. III. Some of the forms and uses of the *Potential Mode*, as already specified § 222., are further illustrated in the following examples ; thus,

Si ya ku tokoza si nga z' amkela izinewadi zenu ;
 We shall rejoice should we receive your letters.

Kodwa iningi labantu ku leli 'lizwe ba nge ke b' azi 'luto
 ngako ;

But the greater part of the people in this country would know nothing
 about it.

Ngi nge be ngi sa tanda izono zami ;
 I may not be still loving my sins—or, I ought not, etc.

(Inhliziyo) a ngi nge yi fanise na 'nto ; i ya guquka njalo ;
 i fana nesondo eli pendulwa amanzi ; lona li nge mi uma
 ku vulelwe amanzi ;

I cannot compare it (the heart) to anything ; it is forever changing ;
 it is like a wheel which is turned by water ; that cannot stand
 still if it be opened upon by the water.

Ngi be ngi ti ku nga ba kuhle ;
 I was thinking it would be well.

Wa ti, uma u ya puza (ubutywala), e sa bu bala, a nga in giba ebandhlени; kodwa uma ka bu balanga, ku nge be necala; ngi nge m gibe;

He said, if he drinks (beer), being still pledged (against) it, he would expel him from the church; but if he had not signed (against) it, it would not be a sin; I would not expel him.

Wa be e nga fenyisa ukuyalwa;

He may have despised reproof.

A ku fanele ukuba u nga ya emapandhlени;

It is not proper that you should go to the distant country villages.

Wenzile izulu, lapo ni nga pila, na lapo ni nga so za na fa, uma ni lungile;

He has made heaven, where you may live, and never die, if you are good.

Ni nge ze n' amba nokuba ku nga penduka bapi;

You cannot doubt who must repent.

Umkumbu u nga se mi kuso;

The ship could not stand against it any longer.

Bonke b' onile; ngi nge ze nga tyo ukuba b' one kangapi; ngi nga ze ngi linga uku bala izinwele zekanda la lo 'mfana;

All have sinned; I need not try to tell how many times; I might as well try to count the hairs on that boy's head.

Uma si za ku tata umuti, ku nga ti, uma u s' ahlula, ku nga ze ku hlaluke omunye o veza icebo, a ti, ma si tate izintambo si wu hole ngazo, kandu ukuma si wahlule (umuti);

If we were going to take a log, perhaps, should it be too heavy for us, there might start up some one who would devise a plan, and say, let us take thongs and drag it with them, in order that we may overcome it (the log).

§ 498. IV. Some of the forms and uses of the *Optative Mood*, as already specified § 223., are further illustrated in the following examples; thus,

Se nga nga ti nga be na hlala kona, ka na buya;

Oh that ye had stayed here, and not returned.

Se nga nga ti nga be ni nga hlalanga ni sebenze kona, nga ti nge na buya ne za 'ku hlala ekaya;

Would that ye had not remained and worked there, but that ye had returned and come to reside at home.

Nga si nga tandi Usatani, isita esi si bubisayo;

Let us not love Satan, the enemy who destroys us.

Nga be ni nga m shiyanga; nga be ni linga ukuba ni m hlenge;

You ought not to have left him; you ought to have tried to rescue him—or, tried if ye might render him assistance.

Ba ti, Wo! sa bala ngobuula; nga ti nge si nga bu balanga;
They said, Oh! we signed foolishly; would that we had not signed off from it (beer).

Loku umfundisi si hlezi naye endawonye, a nga be u ya si tyena, ukuti, umbila ni nga woni, nami ngi ya ku tenga;
Since we are living together with the missionary, he ought to have told us, saying, ye must not sell the maize, for I am coming to buy it myself.

Nga be laba 'bantwana be cabanga ngoTixo na?
Ought not these children to think of God?

Nga be ni cabanga ngaye;
Ye ought to think of him.

Kwa nga ti ngi nga tyona;
It seemed as if I should sink.

Nga kala se nga ti inhliziyo yami i nga qabuka;
I sobbed as if my heart would burst.

§ 499. V. Some of the forms and uses of the *Imperative Mode*, as already specified § 224., are further illustrated in the following examples; thus,

Ma ni busiswe, ni namatele njalo kuye;
May ye be blessed, and ever adhere to him.

U ya tyo, ukuti, uma u su qedile lo 'msebenzi, u ze u hambé u ye lapaya, wenze okunye e ngi funa ukuba u kwenze;
He says that, when you have finished this work, you must come and go there yonder, and do whatever else I may require you to do.

Ma ngi sindiswe, ngi nga xotywa ngi bujiswe, ngi xotywe ngi bulawe, ngi nga be ngi sa ba ko emhlabeni;
Let me be saved, and not expelled nor destroyed, driven away nor killed, till I shall be here no more upon the earth.

Ma bo linga ba m hlenge;
Let them try and deliver him.

Ya ti ku mina inkosikazi, a ku wehle uku ya 'ku bona unyoko;
The queen said to me, come thou, go down to see thy mother.

Pindelani kona ezweni lenu, ni yo kwaka kona;
Return ye hither again to your country, ye shall build here.

Ya ti inkosikazi, yehlanini, ke ni ye emakaya enu;
The queen said, go ye down, come, go to your homes.

§ 500. VI. Some of the forms and used of the *Subjunctive Mode*, as already specified § 225., are further illustrated in the following examples; thus,

So tuma umfana ukuba a ku tyele ;

We will send a boy that he may tell thee.

Ngi ya bona ukuba isikati sami si seduze ukuba ngi tyone ekufeni ;

I see that my time is near when I must sink in death.

A ku fanele ukuba u ye emapandhleni u shiye itunga lenkosi ;

It is not allowed that you go to the country kraals and leave the king's milking.

Kona se ni kulile, ngi ya ku tanda ukuba ngi ni tele konalapa ;

When you have grown (to be men), I shall be glad to locate you just here—or, glad if I may locate, etc.

Nga be ngi nga nika kwonke e ngi nako, ukuba ngi ngene, ngi m tyele ukuba nga qamba amanga ;

I would have given all that I had, if I could have gone in, and have told him that I had told a lie.

Ku tiwa (inkomo) i bizwa uyise ; kanti a i bizwanga leyo inkomo ; ku qanjwa ngomlomo nje. Uma i be i bizwa oyise, ngapane e nga se sindile (yena) na !

It is said, it (the cow) was demanded by his (deceased) father : whereas that cow was not demanded ; it was just an oral device. If it had been required by his ancestral shades, then ought he not to have been already restored to health ?

Uma ngi be ngi ku tyo loku ngi nga qali ngi ku fumane Enewadini ka 'Tixo, ni be ni nge kolwe ;

Now if I had told you this without first finding it in the Book of God, you could not have believed me.

Ku njalo nezilwane zesiduli ; uma inewe e nyatele indhlu yazo, zi ya tyetya uku yi sebenza masinyane, zi yi vimbe leyo 'ndao e nyatelweyo inewe e ;

So it is with the little animals of the ant-hill ; if a wagon runs over their house, they hasten to repair it immediately, and build up that place which was trodden down by the wagon.

Uma abafundisi ba fika lapa, ba bona abantu be nga kolwanga, ba be se be muka, ngapane e nge ko amakolwa ; ngesineke sabo a kona amakolwa ;

When the missionaries came here, and saw the people unbelieving, had they gone away at once, then there must have been no believers ; through their perseverance there are believers.

Ngokubane nami nga be ngi ngumuntu nje ; ngi balekile okwabane ngi bone ukuti ngi za ku bulawa. Mina umzi ngi ye nga wu tata ku 'belungu ; kandu ukuma nami ngi be inkosi ;

For I also was just a common man : I fled because I saw that I was about to be killed. As for myself I then obtained a kraal (standing, power, authority) from the white people ; so it was that I also became king.

Wa ti, ngapane (inkomo) i ya ku buya i zale ;

He said, she (the cow) ought to have another calf.

Ngi ti, be ku dela inhliziyi yami, i bi cabanga ukuba i bi yindhlu yesonda ; ngi ya vuma ; kodwa i bi yindhlu yabelungu, ngi be ngi nga yi ku vuma, be ngi ya ku biza oku nga pambili ;

I say, it has satisfied my heart, considering that it was a house of worship ; but if it had been a house for white people, I should not have consented, I should have asked more (for thatching it).

Noma u kona umsebenzi wokuzuza okukulu, uma u nga lungile, aba ka Keristu ma ba tyetye ba yeke loko ; noma into i si siza ngokupila, una i nga vunyelwe, ma s' ahlukane nayo ; ma si nga bi nesineke esonweni nakanye ;

Though there be a work of great profit, if it be not right, Christians must be ready to give up that (profit) ; though a thing may help us to a living, if it be not allowed, let us separate from it ; let us not persist in sin at all.

Ku njengokuba u ya tyo 'ku ti, uma u nga tyongo, u tume umuntu okokuti, hamba u yo ku funa into e tile ; ku tike labo 'bantu aba be nayo, ba ti, be se bona lo 'muntu o vela kuwe, ba ti, nga ku be i se kona, ukuba wa be si tyenile, ukuti, no londoloza leyo, nani ngi ze ngi yi fumane. Nawe u fika nje, nga ku be u sa yi bona i se kona, se ba ze ba y' ona ;

It is as if you do thus, if you have not spoken (for a thing beforehand), you send a person, saying, go and seek a certain thing ; and so those people, who had it, say, when they see this person who comes from you, they say, it would have been here if he had told us, saying, you must preserve that, for I am coming to get it. And you, arriving thus, should still see it yet there, though they had already been and disposed of it.

§ 501. VII. The isolated forms and uses of the several tenses of the verb have been already given, at some length, in the discussion of those topics under Etymology, §§ 231–306.

REM.—It is not, however, from mere isolated forms that a true and full idea of the tenses of the Zulu verb can be gathered. Neither can the nicer shades of these tenses be translated into the English language. After getting a clear view of the elements,—the use and import of the several auxiliaries, and of the leading forms,—one of the best exercises, for gaining a command of the language, is to study the verb in the various and numerous relations of its modes and tenses.

§ 502. VIII. An illustration of some of those forms and uses, and of some of the ways, in which different tenses are connected, or in which one tense succeeds another, may be found not only in the foregoing paragraphs (§§ 495–500.), but especially in the following examples.

REM.—Many of the quotations contain other tenses than that which is named at the head of the paragraph in which the example is given ; and this of necessity, where *the relation and succession of the tenses*

are to be presented together *with their forms and uses*, as in the paragraphs (A—F) which follow.

§ 503. IX. A. Some of the forms, uses, and relations of the *Present Tense* :—

(Izingelosi) zi ya hlala ezulwini. Ni ti, z' enzani kona na ?

Ni ti, zi ya vilapa na ? qa ; a zi ze zi nga vilapa 'sikati ;

They (the angels) live in heaven. And what do you think they are doing there ? Idle, do you think ? No ; they are never idle a moment.

Nezintutane zi yizintwana ; noko zi ya bonisa isineke sazo ;
li ze li tyone zi sebenza indao yazo yokuhlala. Uma u zi
capela, a zi dhlali zona ;

And the ants are little things ; yet they show their wisdom ; until
the sun goes down they are busy on their place of residence. If
you consider them, they do not play.

Abanye abafundisi, iloku ba fikayo, a ku ka kolwa 'muntu ;
As to other teachers, ever since their arrival, no one yet believes.

A ku fanele ukuba ngi nga ya emapandhleleni, ngi shiya itu-
nga lenkosi, li nga sa patwa 'muntu ;

It is not proper for me to go to the country kraals, and leave the
king's milkpail to be no longer cared for by any one.

Ukukolwa ku dinga isineke, ngokuba umuntu o kolwayo u
hamba njengomuntu e hamba endaweni e nameva ; ngo-
kuba umuntu e hamba emeveni u ya bekisisa a beke
izinyao ; a ka qalazeli nje njengomuntu e hamba ebaleni ;

Faith has need of care, for a man who believes walks like a man
walking in a thorny place ; for a man walking among thorns
looks sharp where he puts his feet ; he does not look abroad in all
directions like a man going in a clear place.

§ 504. X. B. Some of the forms, uses, and relations of the *Past Tense* :—

Ukuzalwa kwami, kambe, nga zalwa Emlalazi. Kwa tike
ngi se isikundhlwane, ng' emukake, nga ya ekaya ko-
name ; nga fika kona inxatyana ku linywayo, nga ze nga
li dhla ihlobo. Kwa fika ubusika ; kwa buye kwa linywa,
ngi sa hlezi kona ;

As to my birth, of course, I was born on the Umlalazi. And then
when I was still a youth, I left, and went to the home of my
mother ; I arrived there just as they were digging a little, and
passed the summer. Winter came ; and again they dug, I still
remaining there.

A ngi banga ngi sa ya kona ;

I have never been there.

Ba ti, kwa bonwa ukudhla ku vutiwe emhlangeni ; kwa ti
umuntu wa ka wa dhla, we zwa kumnandi, wa be se u ye
jayela ;

They say, there was seen food ready among the reeds ; it happened a man once ate, and found it sweet, and so became habituated.

Wa lunywa inyoka ;

You were bitten by a snake,—i. e., take care or you will be bitten.

Si be si ng' azi okoma u ya ku tanda (umbila), si ze sa ya 'ku tenga ngawo ;

We did not know that you would want the maize, and therefore went and sold it.

Nawo lona nga ze nga wona nje, ngi ti umbila u nawo ; ukuba nga be ng' azi okokuti ka nawo umbila, nga be ngi nga yi ku pange ngi wone ;

And so I went and sold this, thinking he has maize ; if I had known that he has no maize, I should not have gone at once and sold it.

(Ihashi) li ke la baleka kambe ;

It (the horse) ran somewhat away of course,—i. e., made a slight attempt to run away. (See § 237., 2., c.)

Nga ti ngi nga ka hlali ekaya inyanga i se 'nye, wa fika umuntu o se zo ku ngi tabata ;

And before I had been at home a single month, there came a man who was about to take me away at once.

§ 505. XI. C. Some of the forms, uses, and relations of the *Future Tense* :—

Imbala ngi ya ku twala loku na ?

Verily shall I bear this ?

Futi, si y' esaba ukuba Umpande u ya ku tukutela, a ngabe ku tengwe ezweni lake, uma e zwa oku njalo ;

Moreover, we are afraid that Umpande will be angry, and forbid trading in his country, if he hears of such things.

Uma si kutele, a si so ze sa fa yindhlala ;

If we are industrious, we shall never die of famine.

Njalo hlabisisa pansi, u limisise, lapo amavila e sa lele ; u ya ku ba nokudhla kwokuba u tenge, nokwokuba u dhle ;

So, thrust in deep, and dig hard, while sluggards are still sleeping ; and you shall have food, not only that you may sell, but also that you may eat.

W' azi ukuba ni ya ku tanda uku pila ku be ngunapakade, ngako wenzile izulu, lapo ni nga pila, na lapo ni nga so za na fa, uma ni lungile ;

He knew that you would want to live forever, and so he has made heaven, where you may live, and never die, if you are good.

Uma ni ya ku konza Utixo, a be uyihlo nesihlobo senu, ma ni penduke ;

If you will serve God, so that he may be your Father and Friend, you must repent.

Ngokuba u ya lahla umpefumlo wake, a nga be e sa ba na
'sihlobo ezulwini, a nga be e sa ba na 'sihlobo 'ndao; oku-
kulu, ukuba e nga sa yi ku ba na 'sihlobo;

For he loses his soul, and has not a friend in heaven, nor anywhere
else; and, what is more, he never will have a friend.

Kwa fika isigijimi, esi vela ku inkosi, esi zo ku biza izin-
komo;

There arrived a messenger, which comes from the king, which is
about to demand cattle.

Namlila a si tandi; u nga bona, so tuma umfana ukuba a ku
tyele, ukuba se si ya tanda kakulu;

To-day we are not willing; you may see, we will send a boy that he
may tell you, when we are already quite willing.

Ba be si tyenile, okokuti, ni nga k' oni loko; si ya ku za si
ku fumane;

They had told us, saying, you must not yet dispose of that; we are
coming to get it.

§ 506. XII. D. Some of the forms, uses, and relations of
the *Present Perfect Tense*:—

Ngi balile ngaso isineke;

I have written about consideration.

Bekake, nangu wumbila; se ngi wonile;

See, here is the maize; I have already sold it.

Sa hlala ya ze ya fa inyanga; ku te nga semva kwoba i fe
inyanga, sa pindelake;

We remained until the month expired; it came to pass after the
month had expired, we went back again.

Uma ku fikile ukufa, (umuntu) u ya tabata into a ye enyan-
geni;

When sickness has arrived, a person takes something and goes to
the doctor.

Inyanga be i si ya tula, i si tabata itongwane layo, i bi si ti,
wozani, si ye lapaya. Ni pete intoni na? Se be ti, O
'nkos', a si pete 'luto; si pete,—nansi intwana;

After a long silence, the doctor then takes his snuff-box, and says,
come, let us go yonder. What have you brought? Then they say,
O king, we have not brought anything; we have brought,—here
is a trifle.

§ 507. XIII. E. Some of the forms, uses, and relations of
the *Past Perfect Tense*:—

Be be se be fikile na? qa; be be sa bekiwe;

Had they already arrived? No; they were still expected.

Kwa tiwa ekaya, izinkomo za dlhiwa pesheya, okoba inkosi
abantu ya be i ba nikile (zona);

At home, it was said, the cattle were eaten beyond (the river), because the king had given (them) to the people.

Yena wa ti, nokuba wa be botyiwe, a ka yekanga umsebenzi wake ;

He indeed, even though he had been imprisoned, did not give up his work.

Nga be ngi nge yi bone, uma lo 'muntu wa be e nga ngi kombisanga ; kodwa nga yi bona ngaye yena a ngi kombisayo ;

I should not have seen it, if that man had not directed me ; but I saw it by means of him who directed me.

Uma a be si pe ukudhla, sa be si ya ku m tanda ; kodwa 'a si panga, a si yi ku m tandake ; si m tandelani, loku e nga si piyo ukudhla, ukuba si dhle pela, si jabule, izinhliziyozetu zi tokoze na ?

If he had given us food, we should have loved him ; but he did not give us, and so we shall not love him ; why should we love him, since he does not give us food, that we may eat indeed, rejoice, and our hearts be glad ?

Ba fika kusasa, ya be se i file ;

They arrived in the morning, after it had already died.

Ubaba o tadekayo wa be se e file ;

My dear father had already died.

Nga cabanga, se nga ti ngi nga nika yonke infuyo yelizwe, ukuba ngi bize kakulu ukuba a ngi zwe, ngi cele uyekelo lwake ; kodwa nga be se ngi putile ; wa be se e setuneni iminyaka e yishumi nambili ;

I said, I would give all the wealth of the world, if I might call so loud that he would hear me. that I might ask his forgiveness ; but I had already lost the opportunity ; he had been in the grave now twelve years.

Nga ku be nami ngi sa hlalele, ukuba wa be e tyilo, ukuti, umbila u nga woni ;

I should have waited for (him) until now, if he had said, you must not dispose of the maize.

§ 508. XIV. F. Some of the forms, uses, and relations of the *Future Perfect Tense* :—

Wena naye no ba se ni gijimile ;

You and he will have run.

Uma a si tumanga umfana, a si yi ku ba si tandile uku tenga ; si nga tuma ngomsumbuluko ; kodwa uma si nga sa m tumanga, si ya ku be a si tandanga ;

If we should not send a boy, we shall not have been willing to sell ; we may send on Monday ; but if we should still not have sent him, we shall have been still unwilling (to sell).

Uma ngi nga buyi ngomqibelo, ngi ya ku ba ngi tandile uku hlala etekwini; kodwa uma ngi nga tandanga, no ngi beka ngomqibelo;

If I do not return on Saturday, I shall have been willing to remain at the Bay; but if I should not be willing, ye shall look for me on Saturday.

(Inkosi) a i se yi ku ze ya be i sa ku nika 'luto, nawe wo ze u suke ku lelo inxiwa, wake kwenye indao; ku ti uma u su sukile, u ya ku biza inyanga yemiti i ku hlanzise; ku se i ku ze wa lu bona uto olu nikwa inkosi;

He (the chief) shall never more again have given thee anything, until thou shalt have departed from that building spot, and have built in another place; and when thou hast already departed, thou shalt call an herb-doctor that he may cleanse thee; then shalt thou have seen something given thee by the chief.

SECT. 4.—*Idiomatic Verbs, Forms, and Uses.*

§ 509. There are certain idiomatic verbs (§ 216.), or certain idiomatic forms and uses of the verb, which claim attention.

§ 510. The use of *uku ti*, as an auxiliary, has been specified. (See §§ 211., 2., b.; 215.) It is used also:—

1. As a kind of expletive in the sense of *and, now, so it was, it came to pass*,—to introduce a new subject, or sentence; thus,

Nga zalwa Emlalazi. Kwa tike ngi se isikundhlwane, ng' emukake, nga ya ekaya komame;

I was born at the Umlalazi. And while I was still a youth, I left, and went to the home of my mother.

Kwa ti ukuba ngi wele, nga funyanisa umkwenyana wetu; And when I had crossed over, I found our brother-in-law.

2. In the sense of *and, now, then, but*,—to denote a connection between the subsequent and preceding proposition, and introduce an inference, or an explanation; thus,

Noma e gula, a nga su dhli ukudhla, ku ti aba hlala naye ba m nike ukudhla, a ku nqabeke; ba ti, yidhlana, funa u nga bi namandhla;

Or if he is sick, and does not still eat food, then those who live with him give him food, which he accordingly refuses; and they say, eat, lest you have no strength.

Ku te nga semva kwoba i fe inyanga, sa pindelake. Si te si sa hlezi incozana, lapa inyanga yetwasayo, kwa fika ukuti, Isanqu si ya bizwa; sa kupukake, sa fika enkosini. Si te si sa fika enkosini, kwa tiwa, ma yi butane yonke (impi); ya butanake;

And after the moon had expired, we went back. And as we were waiting a little, while the moon waxed, there came to say, the Sanku division is summoned; accordingly we went up, and arrived at the capital. And just as we arrived at the capital, the command was given, let the whole army assemble; and it assembled accordingly.

Wa tuma unwabu ku 'bantu, uku za 'ku ti, ku tiwa, ma ni nga fi. Ku te endhleleni unwabu lwa libala;

He sent a chameleon to men, to come to say, it is said, ye shall not die. But the chameleon lingered on the road.

3. In the sense of *say, do, make, and, now, thus, that*,—to introduce some subordinate word, or clause; thus,

A fike a m bone, ukuti ka biyi kahle;

He comes and sees him, that he does not make a good fence.

Nami nge zwa ukuti a se ng' ahlule (amanzi);

I also felt that it (the water) had already overcome me.

Ya funa, oku nga ti i nga si hlanganisa pakati;

It (the army) sought, as it were, to enclose us within (its wings).

Uma a si na 'kwazi, ma si yeke, si tule, si ti, du!

If we are ignorant, let us stop, be silent, and say—nothing.

Naye o nga vuki kusasa, u ya ku ti, nqunqu! a nga wu fumanisi umsebenzi wake kusihlwa;

He that does not rise early, shall say, heigh-ho! and not overtake his work at night.

Ba buka, ba ti, kexe!

They looked, and said, wonderful!

4. In the sense of *to wit, namely, for instance, some, certain, particular*,—in order to designate or specify some person, place, or thing; thus,

A ti, ukufa ku sendaweni e tile;

He says, the disease is in a certain place.

Uma i ti, a no m funelani umuti o tile, ba m funela wona;

If he says, you must get him a certain medicine, they get it for him.

§ 511. This verb, or verbal noun, *uku ti*, used in one or another of the senses already specified, (as also *uku ba*.) is often found in a state of regimen, and sometimes in the locative case.

1. In a state of regimen; thus,

Ku te nga semva kwoba i fe inyanga;

After the month had ended,—literally, it said in the event of that the moon died.

Kwa ku tyo yona inkosi okokuti, ka si dhle (izinkomo);

The king himself had said that we might eat (the cattle).

2. In the locative case : thus,

Ba ti, yeti, 'mngani, wena wa sekutini ;

They say, hail, friend, thou of a certain (place, office, or character, i. e., thou shade of our ancestors).

U kona yena o ba qedayo abantu ba sekutini ;

There is one who destroys the people of said (kraal).

§ 512. The infinitive *uku ba*, to be, is used, sometimes in its simple form, either full or contracted, and sometimes in regimen, to signify, *that, so that, since, if, for, because* ; thus,

Wa ti, ai, a zi se ko, ngokuba sa dhla, ukuba kwa ku tyo yona inkosi okokuti, ka si dhle ;

He said, no, there are no longer any, for we ate (them), since the king himself had said that we might eat (them).

Ukuba amanzi a ye se kona nga pambili amaningi, nga ngi nga se yi ku wela, ngokuba nga se ng' ahlulekile ;

If the water had gone still on there further in abundance, I could never have crossed, for I was already exhausted.

§ 513. The infinitive *uku ma*, to stand, is used sometimes in full, sometimes contracted, and sometimes in regimen, to signify *if, when, whether, that, for, because* (§ 212., Rem. 2.) ; thus,

Kwa ti ukuma ng' ahluleke, a tanda amanzi uku ngi yisa pansi ;

And when I was exhausted, the water wished to take me to the bottom.

Ka s' azi kodwa ukuma wa ke wa hlanguana ini naye na ;

We do not know whether he ever met with him.

Ka ku lungile okwomane si hlale endawonye sonke nezingane zetu ;

It is not good that we should all remain together with our children.

§ 514. The form *ukuze*, from *uku za*, to come, is used to signify *until, that, so that, in order that* (§ 210., 4.) ; thus,

Invama ba yi ngenisa endhlwini, ba yi valele kona, be ti, ma ku dhle oyise, ukuze ba bone ukuba be ku hlatyelwe bona, ba si pe infuyo eningi, ukuze ku sinde izingane zetu na ti ;

They put the meat in a house, and shut it up there, saying, let the fathers eat, that they may see that it was slaughtered for them, and grant us much wealth, so that we and our children may escape.

§ 515. The verbs *buya*, return, and *pinda*, repeat, are often used in the sense of *again, and, also* :—

1. *Buya* ; thus,

Nga fika kona inxatvana ku linywayo, nga ze nga li dhla ihlobo ; kwa fika ubusika ; kwa buye kwa linywa, ngi sa hlezi kona ;

I arrived there just as they were beginning to dig, and there I passed the summer; winter came; and again they dug, I still remaining there.

Nga buya nga pindela kona pansi;

Again I returned there to the bottom (of the river).

Nga buya nga xuxuma, nga banga pezulu;

Again I sprang up, and made for the surface (of the water).

2. *Pinda*; thus,

Sa fika kwela kwa Hlangezwa, sa lima; futi sa pinda sa lima; sa pinda sa lima;

We arrived at the district of Hlangezwa, and planted; also again we planted; and again we planted.

Sa hlalake ku leyo indao, sa lima; sa pinda futi sa lima;

And so we remained in that place, and planted; also again we planted.

§ 516. The root *funa*, want, to be destitute of, is used in the sense of *lest*, *that not*, *for fear that*; thus,

Ba ti, yidhlana, funa u nga bi namandhla;

They say, eat, lest you have no strength.

Linda izinkomo, funa zi ngene ensimini;

Watch the cattle, that they may not enter the garden.

Ba ti, woza lapa, zi yeke izinkomo, zi za ku zingenela (esi-bayeni); a tike yena, funa zi nga ngeni;

They say, come here, let the cattle alone, they are about to enter (the fold) of themselves; but he says, (not so,) lest they should not enter.

Ngi biyela okoba funa zi fohle;

I am building up the fence, lest they should break through.

Ngi basa ukubane funa ngi nga bi namakaza;

I kindle a fire in order that I may not be cold.

Ku sibekela kakulu, funa ku ze ku ti ku bonwe ngabantu;

Cover it up well, lest it come to pass that it be seen by the people.

U papile kakulu, ukuba funa umtwana a nga bi namandhla okubona;

She was very anxious, lest the child should not be able to see.

Ng' esaba, nga ti funa izinkabi zi hambe z' apule initi;

I was afraid, lest the oxen might go and break the trees.

§ 517. The verb *qala*, begin, is often used in the sense of the adverb *first*; thus,

Wa qala wa ya nga kona;

He first went there.

§ 518. The verb *pela*, cease, terminate, come to an end,—is used in the sense of the adverbs *then, therefore, of course, consequently*; thus,

Hamba pela;

Go then.

Ma si tenge pela;

Then let us trade.

§ 519. The form *qede*, and sometimes *qedana*, from *qeda*, finish, end,—is used in the sense of the adverbs *as soon as, when, then, after*; thus,

Wenze uku kanya ku kanye ezibukweni, namahlo okubona qede ku ngene;

He made the light to shine in at the windows, and eyes to see it after it has entered.

Ukuba ni ku kulume emakaya qede ni goduke;

That you may talk it over at home when ye return thither.

U se fike qede ka ba sa kulumi ngaye;

As soon as he arrived they stopped talking about him.

Izinja zi ya m bona qede zi konkote;

As soon as the dogs see him they bark.

U kona ini yena o za 'ku shumayela ku 'mantombazana, o nga posa itye qede a nga be e sa ngena na?

Would any one come to talk with the girls, and throw a stone, and not come in?

§ 520. The forms *ponsa* (*posa*), *ponse*, *ponsu*, from *ponsa* (or *posa*), throw at; and *citya*, *citye*, *cityu*, from *citya*, sharpen, bring to a point,—are used, generally with the infinitive, in the sense of *almost, well nigh*, especially when the idea of danger is involved:—

1. *Ponsa*; thus,

Ngi ponse uku wa;

I nearly fell.

(Inkabi) i ya ku pose i te nga semva kwami;

The ox will nearly die after me,—i.e., the danger is, the ox will have died since I left home.

2. *Citya*; thus,

Ni citye uku fa;

Ye are in danger of perishing.

Ngi citye nga fa;

I nearly died.

§ 521. An idea of *necessity*, or *obligation*, is often denoted, in the one case negatively by *musa*, and in the other affirmatively by *ngatpana*.

1. The form *musa* (probably the causative of *muka*, go away,) is used, with the infinitive expressed or understood, to signify *must not*; thus,

Musa uku libala;
You must not delay.

Musani uku tyo loko;
Ye must not say that.

Musa uku ngi buza;
You must not question me.

2. The form *ngapana*, or *ngapane*, (*nga*, may, must, and *pana*, reciprocal form of *pa*, grant,) is used in the sense of *should*, *must*, *must be*, *it is proper*, *necessary*, *probable*, *of course*, *then*; thus,

Uma i be i bizwe oyise, ngapane e nga se sindile;
If it had been required by his paternal shades, then he ought to have recovered.

Wa cabanga, wa ti, ngapane i ya ku buya i zale;
He thought, and said, probably it will have another calf—or, it ought to have another calf.

§ 522. The forms *sandu* and *kandu* are used idiomatically:—

1. *Sandu* (*sa-andula*, § 216.) is used with the infinitive to signify *just now*, *recently*; thus,

Zi sandu ku fika;	Nga sandu ku yi tenga;
They have just arrived.	I have lately bought it.

2. *Kandu* (*ka-andula*, § 216.), followed generally by *ukuma*, is used to signify *then*, *that*, *so that*, *in order that*; thus,

A ti, kandu kuma ku qine, u nga biya ngamahlahla alukuni;
He says, in order that it may be firm, you must build with stiff branches.

A fike a m bone, ukuti ka biyi kahle, a tike, biya ngamandhla, kandu kuma u z' ahlule;

He comes and sees that he is not making a good fence, and accordingly says, make it strong, in order that you may stop them (the cattle).

Kwo ze ku dhlule leli 'sonda kandu kuma si hambe;
When this week shall have passed then we must go.

Nawe u nga ya uku yi tenga, kand' u be nayo;
You also may go and buy it, and then you will have it—or, you must go to buy it, in order that you may have it.

Ka i so ze ya be inkosi i sa ku nika 'luto, noma i ku bona; i si ya ku pa abanye ku be kupela. Kandu ukuma i buye i ku pe, u ya ku suka ku leli 'lizwe, u yo kwaka kwenye indao;

The king will never more again give you anything, even if he sees you; he will continue to make presents to others only. In order that he may show you favor again, you must leave this neighborhood, and build in another place.

CHAPTER VI.

SYNTAX OF THE PARTICLE.

§ 523. GENERAL REMARKS.—The adverb, preposition, conjunction, and interjection, are often grouped, as here, and put under the general head of *particles*. In the signification and use of this class of words, the interjection excepted, are involved some of the nicest shades of meaning, and most important turns of thought.

In addition to what has been said of their nature and form, under the head of Etymology, an indirect, though comparatively full illustration of their use has been given in connection with other parts of Syntax, especially in the discussion of propositions and sentences (§§ 335–373.); in remarks upon the use of the accusative after prepositions (§§ 393–400.); also upon the manner of denoting degrees (§§ 417–426.); and upon the idiomatic use of verbs (§§ 509–522). After making a few observations upon some of their more important peculiarities, in further development of their use and construction, and also of the manner in which their use is often dispensed with in the Isizulu, a series of examples will be given, arranged in groups according to the several kinds of propositions and sentences, and according to the discussion already given in the first chapter of Syntax.

§ 524. In the Isizulu, as in other languages, the different classes of particles often blend with each other in their use. Hence—

1. Adverbs sometimes take a case, as prepositions. Of this class are *katyana*, *kude*, *kanye*. (See § 329.)

2. Prepositions are sometimes used without a case, as adverbs. Of this class are *pansi*, *pakati*, and some others.

3. The same particle is sometimes used as an adverb, and sometimes as a conjunction,—or as a connective, and as a non-connective, such as *kodwa*, *ukuba*, *ukuma*.

§ 525. Both adverbs, and prepositions with their cases, are often used substantively; also, an adverb and a preposition governing it are sometimes written together as a compound word:—

1. Adverbs used as a noun; thus,

Umhlanga wa kona u fana nezinti zesiswebu, a wu fani nowa lapa;

The reed of there (*i. e.*, of that country) resembles whip-sticks, it does not resemble that of here (*i. e.*, of this place).

2. A preposition and its case may be used sometimes as a noun; thus, *usuku lwa namhla*, this day, *i. e.*, the day of to-day; *umsebenzi wa ngomso*, the work of to-morrow; *abantu ba kwa Zulu*, the people of Zululand.

3. An adverb and a preposition may be written together as a compound word; thus, *nakanye*, at once, never; *napakade*, for ever.

A.—THE ADVERB.

§ 526. Adverbs modify sentences, phrases, and words, particularly *verbs*, *adjectives*, and other *adverbs*; thus,

Ba kala kakulu, they complain greatly; *a ka na 'sineke nakanye*, he has no care at all; *wa funa abantu, nembala wa ba tola*, he sought people, and verily he found them; *abelungu ba nezibindi ezikulu kakulu*, white people have very great courage; *wa buya wa ya emva kakulu*, he turned and went far back.

B.—THE PREPOSITION.

§ 527. Prepositions are followed by nouns in the oblique cases, chiefly by the accusative, but sometimes by the genitive or the locative.

1. The genitive is governed by the preposition *ka*; or by the genitive particle *a*, united with the preformative of the governing noun; and occasionally by some other preposition. (See §§ 382–391.)

2. The accusative is governed by prepositions of various kinds. (See §§ 393–400.)

3. The locative is sometimes found in regimen with a preposition. (See §§ 402., 403.)

§ 528. A few of the prepositions, as *ku*, *ka*, *kwa*, *na*, and *nga*, may be used each alone, *i. e.*, singly; thus,

Kuye, to him; *naye*, with him; *ka mina*, of me. But in respect to others, for the most part, each preposition requires a complement; thus, *eduze nabo*, near to them; *emva kwabo*, in rear of them; *malungana nabo*, opposite to them; *pezu kwabo*, above them.

REM.—(a.) Doubtless those prepositions which require a complement were first used as nouns;—some in the locative case, as, *eduze*, *emva*, or *emveni*, etc.; and some in the accusative, and governed by other prepositions, as, *nganeno* (*nga* and *nen*o), *pakati* (*pa* and *kati*, *umkati*), *pezulu* (*pa* and *izulu*).

(b.) But those nouns, in passing from notional to relational words, still retain the use of the preposition (as *na*, *ku*, *wa*, etc.) which was first used to show the relation of one noun to another; thus, *eduze nentaba*, in contiguity with a mountain, *i. e.*, near a mountain; *emva kwomuti*, or *emveni womuti*, in the rear of a tree, *i. e.*, behind a tree. And these substantival prepositions, or prepositional substantives, are not only followed by a complemental preposition, but also often preceded or governed by a preposition; thus, *nga seduze nentaba*, *nga semva kwomuti*.

(c.) The use of *ngenxa* (*nga* and *inx*a), as itself a preposition, together with the complement *nga* before a noun in the locative, or the genitive particle *a* with the preformative *y* of *inx*a (*i-a = ya*),—is a good illustration of the transitional pro-

cess above stated. The noun *inxá*, in *ngenxa*, is sometimes used as an abridged form of the plural *izinxa*; thus, we may have *ngenxa yonke* = on every side; or *ngenxa zonke* = on all sides. And this word may be used either with the locative, taking *nga* as a complement; thus, *ngenxa nga semutini*, round about the tree; or with the genitive, taking its preformative *y* or *z* with *a* (= *ya* or *za*) as a complement; thus, *ngenxa yami*, on my account; *ngenxa yezono*, on account of sin.

C.—THE CONJUNCTION.

§ 529. Conjunctions are used to connect propositions and sentences; thus,

Futi, si y' esaba ukuba Umpande u ya ku tukutela;

Again, we are afraid that Umpande will be angry.

U bulula abantu nemizi yabo;

It destroys people and their towns.

REM.—The conjunction *na* often has the appearance of connecting single words; but a careful analysis will show that in such cases we must either regard the construction as elliptical, or consider *na* as a preposition = *with*; thus, *kwa jika indoda nomfana*, there came a man and a boy,—that is, there came a man, and there came a boy; or there came a man with a boy: *sa beka nga pumbili na nga semva*, we looked before and behind,—that is, we looked before, and we looked behind. (See § 493.)

D.—THE INTERJECTION.

§ 530. 1. Some of the interjections are usually addressed to a person, or a thing, and followed by the noun in the vocative form; thus,

Yeti. 'mgani! hail, friend! *bayeti. 'nkosi!* hail, king! *E 'baba!* O father! *halala, 'bantu!* welcome, people!

2. Some of the interjections are generally construed with *uku ti*; thus,

Ba buka, ba ti, kexe!

They looked, and said, wonderful!

Ku te lu sa tyo njalo, lwa mbetyezwa intulo, uku ti, iya!

And as he was thus speaking, he received a slap in the face from the lizard, saying, get thee gone!

3. Interjections are sometimes used independent of grammatical construction; thus,

Zi kohlisa 'bani? E! u buza mina! Nga sa buza isigidi, ku leso, 'mpakati, ha-ha, ku leso;

Whom do they deceive? oh! do you ask me? Ask the song, that one, comrades, oh yes, that.

CHAPTER VII.

SYNTAX OF SENTENCES.

§ 531. The following examples are given, not only in further illustration of the use of conjunctions, and of the manner in which their use is often dispensed with, in Isizulu ; but also in further illustration of the different kinds of sentences, and of the remarks concerning them, as already given in the first chapter of Syntax.

§ 532. I. Co-ordinate Copulative Sentences—

Izwe labo lihle, li nemi ;

Their country is beautiful, and wooded.

Sa fika, sa hlala kwa za kwa linywa futi, sa ze sa wa dhla lawa 'mabele ;

We arrived, and dwelt until they dug again, and then we ate that grain.

§ 533. II. Co-ordinate Adversative Sentences—

Ba fika lapa abafundisi ; ba hlala ba hlala iminyaka, ku nga kolwa abantu ; noko a ba tyetyanga uku mka ;

Missionaries arrived here : they remained many years, but nobody believed ; yet they did not hasten to depart.

Inkosi ya ti, ni ya ku ze ni yo ku ba tabata, se be kulile ; be nqabake, ba ti, ai, 'nkosi, na ti si ya ku zikulisela ;

The king said, ye shall go and bring them, when they are grown ; but they declined, saying, not so, O king, but we will grow them for ourselves.

Ku tiwa, (inkomo) i bizwa uyise, kanti a i bizwanga ;

It is said, the cow was demanded by his paternal shade, whereas it was not demanded.

Ukuma wa be ngi tyenile, nga ku be ku se kona ; se nga ze nga kwona ;

If he had told me, it would have been here ; but I have been and disposed of it.

Abantu ba bopa umzimba wodwa ; inhliziyo a ba yi bopanga ; Men bound the body only ; the heart they did not bind.

A ni zanga ni ba bone ; kanti ni y' azi ukuba ba be kona, ngokuba ni ya bona aba kwenzileyo ;

You never saw them : and yet you know they were here, because you see what they have done.

Noko zincane, kodwa zi nesineke ;

Though they are small, yet have they wisdom.

§ 534. III. Co-ordinate Disjunctive Sentences—

Utixo u ya si yaleza ukuba si lalele abazali betu, si kulume iqiniso; lo 'mtwana a ku ko a kwenzayo;

God commands us to obey our parents, and speak the truth; but this child did neither.

Inkumbulo ya zizela kona na? qa; ku njenga loku le 'ndhlu i nga zizelanga;

Did the mind come here by chance (literally, of, or for itself)? No; no more than this house came here by chance.

Ngi ya qinisa, a ngi kwambi, njenga loku ngi ng' ambi ukuba lo 'mfana u namelilo amabili;

I am sure I can no more doubt it than I can doubt this boy to have two eyes.

U mi kubi ku nokuba a lahle ingalo neso; yebo, u mi kubi ku nokuba a lahle ukwazi, a fakwe emlilweni;

He is worse off than if he were to lose an arm or an eye; yes, worse off than if he were to lose his reason, or be put into the fire.

A nga be e sa ba na 'sihlobo ezulwini, a nga be e sa ba na 'sihlobo' ndao; okukulu ukuba e nga sa yi ku ba na 'sihlobo;

He has not a friend in heaven, nor any where else; and, what is more, he never will have a friend.

§ 535. IV. Co-ordinate Causal Sentences—

Inkosi ya ti, Wo! umuzi u ku fanele nje na? ukuba u sale, u tate abantu be ze kuwe, ba be ngabako na? loku 'zin-komo ka zi se ko na?

The king said, indeed! would (not) a kraal just suit you? so that you could remain, and receive people, who should come to you, and be yours? since there are no longer any cattle?

Loku ni ya bona nje ba se 'zingane, ni ya ku ze ni yo ku ba tabata, se be kulile;

Since you just see they are yet children, you will go and bring them, when they are grown.

Wa ti, ai, inkomo ka i nako ukutengeka kahle, ngokuba abantu se be tyaya umbila;

He said, no, a cow does not pay well, because the people now set a higher value on maize.

§ 536. V. Subordinate Substantive Sentences—

Kwa ti nga semva kwelinye ihlobo, kwa fika uku ti, inkosi i ya wela;

It came to pass after another summer, there came word that the chief is crossing the river.

Kwa ti nga semva, kwa hlaluka uku ti, Unongalaza u bu-lewe;

It came to pass afterwards, that news came, saying, Nongalaza has been killed.

Ni ya bona ukuba ba se 'zingane ;
You see that they are still children.

Ka s' azi ukuma u ya ku zuza na ?
We do not know whether you will succeed.

Loko ku ya si bonisa isineke, ukuba si y' ahlula izinto zonke ;
That shows us thought, how it excels all things.

A kwaziwa uma i ya ku pila noma i ya ku fa ;
It is not certain whether it will live or die.

Umfana u ya cela ku 'yise ukuba a m kwelise elashini ;
The boy asks his father to put him on the horse.

§ 537. VI. Subordinate Adjective Sentences—

Ku te, se ku za ku linywa okunye, kwa hlalukake isipihlika
e si citeke ngaso ;

It came to pass, just as they were about to plant again, then there
broke out the war by which we were wasted.

S' onile na sovalweni lwetu olu mi eduze, lu londa, lu yala
lapa s' onayo ; na ku yena Utixo, o 'zinemezelozake si z'
apula ;

We have sinned, both against our conscience which stands by,
watches, and reproves when we sin ; and against God himself,
whose commandments we break.

Sa fika sa ku dhla loku 'kudhla e sa ku shiyayo ku linyiwe ;
We arrived and ate that food which we left planted.

Si qinisile ukuba zi kona izinto ezweni e si nga zanga si zi
bone na ?

Are we sure that there are things in the world which we have never
seen ?

§ 538. VII. Subordinate Adverbial Sentences :—

1. Of place—

Ba zihambisa lapa be tanda kona ;
They betake themselves there where they please.

2. Of time—

Nga fika kwiti lapa ku linywayo ;
I reached home while they were planting.

Kwa ti nga semva inxatyana ku linywayo, ya fikake inkosi
ya buza ezincekwini ;

It came to pass just after they began to dig, the king came and in-
quired of the servants.

3. Of manner—

Ku kona amasonjwana amaningana, so nga ti a kwenzi-
wanga ngesandhla somuntu ;

There are very small wheels, so little as scarcely to be made by the
hand of man.

Umuntu o kolwayo u hamba njengomuntu e hamba endaweni e nameva; ngokuba umuntu e hamba emeveni u ya bekisisa a beke izinyao; a ka qalazeli nje njengomuntu e hamba ebaleni;

A person who believes walks like a man walking in a thorny place; for a man walking among thorns looks carefully where he puts his feet; he does not look abroad everywhere like one who walks in a clear place.

Kwa nga ti ngi buyela emva esikatini sokububa kwake;
It was as if I had gone back to the time of his death.

4. Of causality;—(a.) Conditional—

Uma ku nga bonanga ku bonwa umuntu le 'mizi, ni be ni ng' azi ukuba i kona imizi njalo na?

Now suppose those kraals had never been seen by anybody, could you know there were such kraals?

(b.) Concessive—

Noma li hamba lodwa li haqiwe izita;
Although he goes alone he is surrounded by foes.

Nokuba be hlekisa ku yena, a ku ngenanga loko enhliziyweni yake;

Although they laughed at him, yet that did not enter into his heart.

(c.) Telic—

Impela le indhlu a yenzelwanga ukuba i lalwe;
Of course this house was not made for a bed-room,—literally, that it be slept in.

Tandazani ukuba a ni linde ekwoneni;
Pray that he may keep you from sinning.

§ 539. VIII. Incidental Sentences—

Sa suswa lapo, se si qutywa ngemikonto, ku tiwa souke si za ku landela Umawa; sa ye s' aka kwela kwa Hlangezwa;

We were removed from thence, being driven with spears, it being said we were all going to follow Mawa; and we built in the district of Hlangezwa.

Kwa ti ngemva, inkosi ya ti, abantu bami, kwa be ku hlaliwa ngabo, ku tiwa ba za ku muka noMawa, pindelani kona ezweni lenu, ni yo kwaka kona;

And afterwards the king said, my people,—they remained behind, it being said they were about to depart with Mawa,—return ye to your own country, and build there.

Sa hlala kwa za kwa linywa futi, sa ze sa wa dhla lawa 'ma-bele, si sa hlezi kona emakaya;

We remained till they dug again, and then we ate that grain, we still remaining there at home.

(Impi) ya butanake, ya puma, i ya kwa Sikwata ;

It (the army) accordingly assembled, and went out, going to Sikwata.

Si te si sa hlezi incozana, lapa inyanga yetwasayo, kwa fika uku ti, Isanqu si ya bizwa ;

And while we were waiting a little, until the moon waxed, there came word that the Sanku regiment is called.

Loku si ya fika, si vela Emdhloti, si sa lima inhlalakanye ;

Since our arrival—we come from the Umhloti—we have as yet planted only one season.

Ngi kala nga tyetya nga suka kuye, kwa nga ti ngi nga fa ;
Sobbing. I rushed from him, and thought I wished to die.

Kumi kanjani ukuba ngi hlabe inkomo yami, ku tiwa i bizwe ngobaba, ngi nga ze nga sinda na ?

With me how is it that I offer my cow,—it is said it is required by my paternal shade,—and yet I never recover.

CHAPTER VIII.

COLLOCATION OF WORDS.

§ 540. In respect to the arrangement of words, we know of no language which allows of greater freedom than the Isizulu. The wonderfully *Reflective* character of the language provides for the greatest, and most varied inversion. But after the numerous direct, and incidental remarks, which have been made upon the subject, in various parts of the Grammar, it will not be necessary to repeat, or add much in this place. A few general rules, however, together with examples in illustration, may be of service.

§ 541. 1: The noun-subject may either precede or follow the verb, though more frequently the former ; thus,

Abantu ba kala, the people complain ; *kwa fika umuntu*, there came a person.

2. The verb and its pronominal subject often occupy the first place ; and when the notional verb is required in a subsequent part of the sentence, an affirmation is often made at the beginning, by the use of *uku ti* ; thus,

Ba fika lapa abafundisi ;

They came here teachers,—that is, teachers came here.

Kwa ti kwenye indao ya funyana abanye ;

It did at another place it found others.

Wa ti izinceku zenkosi zi ka 'Dingane e be zi zisile, za ti se zi inukile, wa ceba icebo ;

He did—when the servants of Dingane, which brought them, when they had departed, he planned a plan.

3. The object generally follows, but sometimes precedes the verb; thus,

Abantu ba bopa umzimba wodwa; inhliziyo a ba yi bo-panga;

The people bound the body only; the heart they did not bind.

§ 542. Sometimes both nouns, subject and object, stand together before the verb, and sometimes together after the verb, the subject preceding the object; thus,

Usutu abantu lu ba qedile;

The Sutu regiment has made an end of the people.

Induna umkumbu ya wu sondeza osebeni;

The captain brought the ship to land.

Inkosi abantu ya be i ba nikile izinkomo;

The king the people had given cattle,—that is, the king had given cattle to the people.

U gwazwa njalo Utyaka Udingane;

Thus was Chaka killed by Dingane.

Sa ti si buyela kwa Soshengane wa se e m bulele Udingane Utyaka;

On our return from Soshengane (we found that) Dingane had already killed Chaka.

§ 543. 1. Modifiers usually follow the noun or verb which they modify; thus,

Umfana wami, my boy; *umuzi wabantu*, village of the people; *umuntu o lungileyo*, a person who is good; *wa kala kakulu*, he cried hard; *ba fika lapa*, they arrived here.

2. But when prominence is to be given to the modifier of a noun, the modifier is sometimes put before the noun; thus,

Owami umfana;

My own boy. (§ 454.)

Wo! lukulu utando lu ka 'Tixo, olu pezu kwetu;

Oh, how great is the love of God, which is over us!

APPENDIX.

APPENDIX.

SECT. I.

1. On the "*Incipient*," "*Preformative*," or "*Prefix*."

As that part of the Zulu noun which, in this work, is called the "incipient element," "preformative," or "prefix," serves as a key to the whole grammatical arch of the Isizulu, and constitutes the most peculiar characteristic of the great Bantu family of languages, it may help the student to a fuller understanding of it to give the substance of what some of the best African linguists, who have made it a study, have thought and said about it. In the "Introduction" to his very full and elaborate "Zulu-Kafir Dictionary," Rev. J. L. Döhne gives to these elements the names of "primitives," "primitive nouns," "initials," "substitutes;" the first and second name having reference, as he claimed, to their origin; the third, to position in the noun; and the last, "substitutes," to their use or office, "because they represent the subjective noun in every part of speech, and, referring to them respectively, they may stand in the nominative or in the objective case. The natural consequence of this is a *grammatical concord*." He also speaks of these elements as "nominal forms," and "personal pronouns," and thinks them obviously derived from "primitive nouns," "originally independent words," still retaining their meaning, though they have lost their independence as separate words; being now used as nominal forms to add a nominal idea to any root or stem; in other words, to form nouns from abstract notions by the addition of their form and meaning to any root or stem before which they are placed, and thus modify or classify the abstract word according to the purpose or the condition for which it is required. He claims that the first member, initial vowel, of the incipient element has the force of an indefinite article, and objects to calling these elements "prefixes," for the two-fold reason that this term overlooks their true nature as nominal forms, and excludes the idea of finding an article in their initial vowel. In other words, to call this set of forms, which constitutes the peculiar characteristic of the Zulu-Kafir, "prefixes" or "euphonic concords," as former writers have done, "does not give their proper signification, because it only expresses one side of these forms, viz., as regards their use, and their true nature remains unexplained. Properly speaking, they are primitive words, pronouns, in the present state of the language, used as nominal forms, compounded with other words."

In his valuable work, "A Comparative Grammar of the South African Languages," which was published five years later than Döhne's dictionary, in referring to the elements which we have

called "nominal incipients," or "preformatives," Dr. Bleek, following Döhne's theory, also speaks of them as consisting of two parts, the first of which, the initial vowel, he regards as an article, and the rest, the other two letters, or sometimes only one, as *m* or *n*, constitute what he calls a "derivative prefix," claiming, however, that the initial vowel, as *u* in *um*, *a* in *aba*, *i* in *ili*, was originally "a pronoun that was, in the first instance, identical with the derivative prefix, which it precedes." And yet, he admits that this initial vowel, "ancient article," can hardly be said to have the force of an article at the present time, being employed rather as a matter of inherited habit than "any intention of thereby defining the noun." He holds that the essential part of what we have called the "incipient element or preformative," the "prefix," as some call it, the "derivative prefix," as he calls it, was originally a noun compounded with that which now carries the prefix, and to which it gave a particular import or value; somewhat as, in English, the suffix *er* in *lover*, *hood* in *manhood*, *dom* in *kingdom*, *ship* in *friendship*, stood, originally, for nouns now obsolete. Thus, *mu*, *ba*, *si*, *lu*, etc., the essential parts of the so-called prefixes, *umu*, *abu*, *ili*, *ulu*, etc., stand, as he claims, for nouns which were originally compounded with the Zulu root word, as the root *ntu* in the present *umuntu*, or the root *kati* in the present *isikati*, though they have now lost their original form and independent value as separate words, and at present serve only as a representative or pronominal fragment, to modify the original value and form of the radical element, *ntu*, *kati*, etc.; also to determine its class and its relation to other words. Thus, from the root *ntu* we now have several different words, with different shades of meaning, according to the prefix; as *umuntu*, person; *abantu*, persons; *isintu*, mankind; *ubuntu*, human nature; *uhuntu*, human species, or human race.

These views, or such as these, concerning the origin and primary use of the initial element or "prefix" of the Bantu noun have been taken over and entertained by some others, as by Hetherwick, in his "Handbook of the Yao Language," where he holds that "there is no doubt that these concord-characteristics are themselves the remains of obsolete primitive nouns. According to Dr. Bleek, there are eighteen of them to be found throughout the Bantu family. Fifteen of these occur in Yao [counting the plurals as separate classes]. They are evidently of great antiquity, and form the foundation on which the structure of the language has been built up. At one time these characteristics may have had a definite meaning, whereby the various root-ideas of the language were classified. At present, however, no such definite meaning can be attached to the syllables separately. . . . Starting from this conception of the original meaning of these prefixes, it is easy to see how the constant recurrence of the significant syllable gives definiteness and preciseness to the meaning of the sentence. This, and not a mere desire for alliteration, seems to have been the origin of the system of concordant speech."

Hetherwick's so-called "characteristics," which answer substantially to what most other Bantu grammarians generally call pronouns, differ more from the initial element or prefixes in the Yao than the corresponding parts do in the Zulu and its cognates. Thus, in the Yao, where the prefix of the first class is *m*, *mu*, *mw*, the characteristic or pronoun is *ju*; while in Zulu the corresponding prefix being *um*, or *umu*, gives the characteristic or pronoun *u*, *m*, or *mu*. For the plural of this first class, the Yao changes *m*, *mu* or *mw* to *wa*, *a*, or *acha* (*atya*,) or *achi* (*atyi*); as, *mundu*, person, *wandu*, persons, and has *wa* for the characteristic; while the Zulu changes *um* to *aba*, and has *ba*, *aba*, or *laba* for the so-called characteristic.

Torrend, in his Xosa-Kafir Grammar, spoke of these incipient elements as "characteristic prefixes," or simply "characteristics;" but in his later work, "A Comparative Grammar," etc., he thinks the term "classifying element," or "classifier," as proposed by Kolbe, "ought to be preferred."

Colenso calls it "inflex," because the modifications of the noun for number and case are made by changes in it; just as they are in Latin and Greek by means of terminal particles or inflexes set after the root. Indeed, in many ways the use of the prefix in the Zulu and other Bantu languages, corresponds to the use of the suffix in the Latin and some other languages. The concord or agreement between the noun and its adjective is denoted by applying the prefix of the noun to the adjective by which the noun is qualified, just as the concord in Latin is indicated by the suffix; thus, *porta bona*, good gate; *porta mea*, my gate; *illa porta*, that gate; *portæ bonæ*, good gates. This system of agreements, as found in the Bantu languages, has been called by some the "alliterative concord."

By reckoning the plurals of the singular classes as so many new or distinct classes, in most instances, Dr. Bleek makes the whole number of classes, in the Zulu, to be thirteen. Most of the Zulu incipients, for substance, and in a more or less modified form, are found in its cognates; while a few of its cognates have, respectively, one or two not found in the Zulu; so that the whole number of incipients or prefixes, in the entire Bantu family, according to Dr. Bleek's method of reckoning, is eighteen, in which the Otyiherero is richest, having examples of all. Furthermore, according to his reasoning, when the prefixes, as such, first came into being by ceasing to be used as independent words, they were probably far more numerous than we now find them in those Bantu languages which have as yet come under our observation. Indeed, entire classes of nouns may have become extinct as classes, as he supposes, either by the nouns belonging to them becoming obsolete, or by an amalgamation of them with other classes through the assimilating of the prefixes with those of other classes; all which indicates the direction in which the progress of the language tends, and foreshadows the ultimate embodiment and union of all in one.

2. *On the Article.*

Dr. Bleek, as we have seen, thinks the initial vowel of the prefix was at first, or previous to the dispersion of the South African Bantu languages, a pñoun and identical with the prefix which it precedes, and used with the force of an article, though, at the present time it can hardly be said to have that power. "Its employment appears mainly to depend upon usage, and scarcely upon any intention of thereby defining the noun."

Torrend, in his Xosa-Kafir Grammar, following Bleek, makes two articles, one simple or vowel, as the initial vowel *u* in *umfana*, and the consonantal, as *m*, the other part of the prefix in *umfana*. And so, in his "Comparative Grammar," he says: "In Kafir, the article, both definite and indefinite, is *u*, *i*, or *a*, according as the classifier following it, expressed or understood, somehow or other contains *u*, *i*, or *a*."

But, for myself, I could never find any article, or any place or use for one, either in the Zulu or any of its cognates. In his "Elementary Grammar of the Zulu-Kafir Language," Bishop Colenso says: "There is no article in the Zulu." So say most others. No mention is made of any by Steere in the Swahili, and Dr. Krapf says there is none there. Hetherwick makes no mention of any in the Yao. In a very able "Grammatical Note on the Gwamba Language," the Swiss missionary, Berthoud, expresses "regret that he cannot endorse Dr. Bleek's opinion," that the initial vowel of the Bantu prefix had once 'the force of an article;' and, referring to Bleek's giving absolutely "no proof" that it could ever have been used as such, he adds: "In fact the Bantu languages have no article, and their peculiar genius admits of none. Often and often have I examined this subject, and I cannot conceive where room could be found to introduce a word which should be called an 'article,' whether definite or indefinite." In these views I can but regard Berthoud as in the right.

SECT. II.

Samples of leading traits of some of the Bantu Languages for comparative purposes.

1. The Setyuana.

Setyuana nouns are divided into the same number of eight classes as the Zulu, being composed, as in Zulu, of two parts, the variable prefix and the radical; though the forms of the words in Setyuana are generally somewhat contracted and less primitive than in the Zulu. The initial vowel of the Setyuana prefix, as in some of its cognates, has disappeared entirely. We find no clicks in this language, though many of its sounds are harsh, and its pronunciation is greatly lacking in that melody which characterizes the Zulu. In grammatical construction, as in Zulu, harmony and clearness are among its chief qualities. The Setyuana is divided into two parts, the eastern and the western, the Sesutu being taken as the best representative of the former, and the Sethlapi of the latter.

Personal nouns in *mo*, *mu*, or *m*, change this into *ba* or *bo* to form the plural; as in Sesutu, *motu*, person, *batu*, persons; Sethlapi, *mothu*, *bathu*. Impersonal nouns in *mo* or *mu* change this into *me*; as *motse*, village, pl. *metse*. Nouns in *le* change this into *ma*; as, Sesutu, *legoe*, stone, pl. *mayoe*; Sethlapi, *leintye*, stone, pl. *maye*. Nouns in *se* change this into *li*; as, in Sesutu, *sefuba*, chest, pl. *lifuba*; Sethlapi, *schuba*, pl. *lihuba*. Nouns in *n* or *m* change this into *lin*, *lin*, or *ma*; as, in Sesutu, *nptya*, dog, pl. *limptya*; Sethlapi, *ntya*, pl. *lintya*. Nouns in *lo* change this into *li*, *lin*, *lin*, or *ma*; as, in Serolong, *lonuo*, foot, pl. *linao*; Sethlapi, *lolene*, tongue, pl. *malene*. Nouns in *bo* and *go*, like nouns in *ubu* and *uku* of the seventh and eighth classes in Zulu, make no distinction in respect to number; as, *boyaloa*, beer; *go rata*, to love.

The genitive in Setyuana is expressed, as in Zulu, by the genitive particle *a* preceded by the preformative element of the first or limited noun; as, *lofajia lou ntje*, the feather of an ostrich; *selete sa khomo*, liver of an ox. The Setyuana, having but few adjectives, makes much use of nouns to supply their place; as, *motu ou musa*, man of mercy; that is, merciful man. The adjective takes the prefix of the substantive to which it belongs, and, as in other Bantu languages, is placed after the noun; as, *selomo se segolu*, the porcupine which is great, that is, a great porcupine. The first five numerals in Serolong are *noe*, *pele*, *tharo*, *nne*, *thlano*. Ten is represented by *shome*. The numeral adjective takes the prefix of the noun with which it agrees; as, *matlo mathlano*, the houses are five. The pronoun takes form from the

prefix of the noun to which it refers ; thus, the prefix *se* gives *sona*, or, before the verb, *sea* ; *le* gives *lona*, or *lea* ; *bo* gives *bona* or *boc*. The verb, with few exceptions, ends in *a*, and like that of the Zulu, is rich in modes and tenses. The passive voice is formed by inserting *o* (*or*) before the final vowel of the verb in its active form ; as, *kea rata*, I love ; *kea ratoa*, I am loved ; *ke ratile*, I have loved ; *ke ratiloe*, I have been loved. Several derivative species are formed from the simple. Changing final *a* into *ela* gives the idea of *for*, *to*, *about*, *against* ; as, *bala*, count ; *balela*, count for ; *batla*, seek, *batlela*, seek for, or in behalf of another ; *leofa*, sin ; *leofela*, sin against. Changing final *a* into *isa* gives the causative form ; as, *loma*, bite ; *lomisa*, cause to bite. Changing final *a* into *ana* gives a reciprocal form, as, *ratana*, love one another. Prefixing *i* to the simple form gives the reflective ; as, *irata*, love self. Intransitive verbs become transitive by changing the simple to the causative form ; as, *lapa*, be weary, *lapisa*, make weary. Active verbs become intransitive by changing final *a* into *ega* ; as, *thuba*, smash ; *thubega*, become smashed. By changing final *a* into *olola* the contrary to the primary meaning is obtained ; as, *tlotla*, honor, *tlotlolola*, dishonor ; *bafa*, bind, *bofolola*, unbind. Changing *a* into *isa* sometimes gives intensity to the meaning ; as, *feta*, pass, *fetisa*, or *fetisisa*, surpass.

2. The Sigwamba

Is spoken by the Magwamba, who have been known, heretofore, under various other names, being sometimes, improperly, called Amatonga, or Batoka ; sometimes Bahlengwe ; and sometimes Makwapa, a corruption of Magwamba. They occupy the Inham-bane country, or from Zululand to the Sofala, and inland some 300 miles from the coast. The Gwamba nouns are divided into eight classes. The prefix of the first is *mo* ; as, *monhu*, person, pl. *banhu*. The second class has the singular in *mo*, plural, *me* ; as, *moya*, wind, *meya*, winds ; the third in *bo* and *ma* ; as, *bothamo*, seat ; *mathamo*, seats ; the fourth in *ri* and *ma* ; as, *ribala*, desert, plural, *mabala* ; the fifth in *ri* and *ti* ; as, *ritiho*, finger, pl. *tintih*o ; the sixth, *si* or *tsi* in both numbers ; as, *sifaniso*, image or images. The seventh, having no prefix in the singular, makes the plural in *ti* ; as, *mango*, accident, pl. *timango*. The eighth class, consisting of verbal nouns in the infinitive, uses the sign of the infinitive as a prefix, and makes no distinction as to number ; as, *kosaba*, to buy, buying, a purchase. The genitive is formed, as in Zulu, by means of the genitive particle *a* and a fragmentary pronoun taken from the prefix of the limited noun ; as, *sifaniso sa monhu*, image of a person. The adjective also, as in Zulu, takes a prefix corresponding to the prefix of the noun it describes ; as, *banhu labakulu*, aged persons. The numerals are, radically, *nwe*, one ; *beri*, two ; *ruru*, three ; *mune*, four ; *nhlanu*, five ; *nhlanu na nwe*, five and one, that is, six, etc. These, like other adjectives, take the prefix of the nouns to which

they belong ; as, *masiku mararu*, three days ; *banhu banhlanu*, five persons, *banhu banhlana na onwe*, five and one persons, i. e., six persons.

In the following conjugation of the verb in the present indicative, we have a specimen of the pronominal subjects ; *ndi laba*, I seek ; *u laba*, thou seekest ; *o laba*, he, or she, etc., seeks ; *he laba*, we seek ; *me laba*, ye seek ; *ba laba*, they seek. In the third person the pronominal subject takes form according to the prefix of the noun for which it stands ; thus, (*ribala*, desert,) *ri laba*, it seeks ; (*mabala*, deserts,) *a laba*, they seek ; (*sifaniso*, image,) *si laba*, it seeks ; (*tintiho*, fingers,) *ti laba*, they seek. Gwamba verbs abound in conjugations, corresponding, in a measure, to the Hebrew, which are made by internal changes in the stem or primary form ; as, *saba*, buy, *sabisa*, cause to buy ; *sabela*, buy for ; *sabeta*, buy often ; *sabana*, buy one another ; *sabeka*, be purchasable. Two or more of the conjugations may be combined in one ; as, *sabisela*, *sabisana*, *sabiselana*.

3. The Yao Language.

Another large, important, representative member of the Bantu family is the Yao language, which is spoken in a widely extended region on the east and south of Lake Nyasa. The Wayao tribe has heretofore been called by a variety of names ; as, Wahiau by Dr. Krapf ; or Waio, Ajawa, Adsawa, or Mujao, by others. But the best modern usage has fixed upon *Yao* as the proper expression of the root ; the prefix *Wa* being the sign of personality in the plural, while “Chiyao” (Tshiyao, or Tiyao,) represents the language, and Kuyao or Kwi Yao the country, according to the usage of those who speak that language. The Yao people are given to agricultural pursuits, though their methods are rude ; nor have they any fixture of abode. Their territory has long been a hunting ground for the slave trader and many of their people have served as porters in the caravans that go from the coast inland to the lake regions of the continent, and in this way have come to be associated more or less with the Arab and Swahili, from whom a few additions have been made to their language. They are also fond of travel, by which the four or five different branches of their tribe have been brought into much contact with each other. Their language is classed with the Swahili group, with which it is regarded as more nearly akin than with the Zambezi-Nyasa.

The Yao language abounds in euphonic changes. No harsh combinations of consonants are allowed, the one or the other being so modified when two of the incompatible are brought together, that the enunciation may be made easy as possible. This language exceeds its cognates in the great variety of its terminal modifications. The Yao, like other Bantu languages, is exceedingly vivid in its descriptive powers. “The speaker seems to look upon every scene or incident as present to the eye, and every

successive detail is depicted as if it were passing in a show before him." The accent of a word usually falls on the penultimate syllable ; and here, too, as in other Bantu languages, all syllables end in a vowel.

The grammatical structure of the Yao language is based upon that principle of concord which prevails in all the Bantu group, dividing all nouns into a certain number of classes according to their initial syllables, and requiring every word in a sentence which agrees with a noun to take this initial syllable or some modification of it, as a "preformative," "characteristic or significant syllable," an "alliterative syllable." Yao nouns are divided into eight classes, and each class has alike its own prefix and its own corresponding characteristic, which answers to both the personal pronoun and the fragmentary or preformative pronoun of the Zulu ; thus,

PREFIX.		CHARACTERISTIC.	
<i>Singular.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Pl.</i>
1 mu, m, mw	wa, a, atsha	ju	wa
2 m, mu, mw	mi	u	ji
3 n, ny	n, ny	ji	si
4 chi (tshi)	i, ya	tshi	i
5 li	ma	li	ga
6 lu	n, ny	lu	si
7 ka	tu	ka	tu
8 ku, mu, mwa	no plural	ku, mu, pa	

To the first, as in Zulu, belong especially personal nouns ; the second class corresponds to the 6th in Zulu ; the third, in part, to the 3d in Zulu ; the fourth to the fourth ; the fifth to the 2d ; the sixth to the 5th, and in part, to the 7th ; and the eighth to the 8th.

As an example of the foregoing, we have *mundu*, person, pl. *wandu* ; *mitela*, tree, pl. *mitela* ; *nyumba*, house, the same in the plural ; *tshilindo* (*tyilindo*), watch-house, pl. *ilindo* ; *lisimba*, lion, pl. *masimba* ; *lupeta*, basket, pl. *mbeta* ; *luuo*, a net, pl. *nyao* ; *kajela*, a little hoe, pl. *tajela* ; *ku-mea*, to die, death, no plural.

The genitive or possessive relation is expressed, as in Zulu, by the genitive particle *a* preceded by the preformative pronoun or class characteristic of the word limited or possessed ; as, *mkapolo jua mtshimcene*, the slave of the chief ; *livago lya (li-a) juam-kongwe*, the axe of the woman. The Yao adjective is made to agree with the noun by prefixing the noun's characteristic and the preposition (genitive particle,) *a*, to the stem of the adjective which, as in Zulu, always follows the noun ; e.g., the noun, *mbone*, goodness, being used as an adjective, is made to agree with *mundu*, person, of the first class, thus : *mundu ju-a mbone* (*juambone*), a good man ; *tshindu tshambone*, a good thing. The first half dozen numerals are radically, *mo*, *wili*, *tatu*, *mtshe-tshe*, *msanu*, *msanu na mo*. *Likumi* signifies ten ; *likumi na*

msanu, fifteen. The first three numbers are inflected and take the class characteristic or prefix ; thus, *mundu jumo*, one person ; *wandu wawili*, two persons ; *nyumba sitatu*, three houses.

The Yao verb always ends in *a*, and takes *ku* as sign of the infinitive ; as, *tawa*, bind ; *ku tawa*, to bind. The imperative plural, takes the suffix *ni*, *tawani*, bind ye. The passive voice, which is not much used, is formed by changing final *a* into *wa* or *iha* ; as, *kamula*, seize ; *kamulwa*, be seized ; *tawa*, bind ; *tawilwa*, be bound. The simple present of the indicative mode is formed by prefixing the pronominal subject to the infinitive ; as, *ngu tawa* (*n-ku-tawa*), I bind ; *u ku tawa*, thou bindest ; *a ku tawa*, he binds ; *tu ku tawa*, we bind ; *m ku tawa* (*mu ku tawa*), ye bind ; *wa*, etc., *ku tawa*, they bind. The pronominal subject of the third person consists of the characteristic of the class to which the noun belongs ; as, (*wandu*, people,) *wa ku tawa*, they bind ; (*lisimba*, lion,) *li ku tawa*, it binds ; (*indu*, things,) *i ku tawa*, they bind.

The root form of the verb may be modified in many ways, so as to give other forms with modified meanings of the root idea. Changing final *a* to *isya* or *esya*, gives a causative idea ; as, *kamula*, seize, *kamulisya*, cause to seize ; changing final *a* into *ila* or *ela*, gives a relative or "applied" idea ; as, *tola*, bring, *tolela*, bring for. By prefixing *li* to the stem we get a reflexive meaning ; as, *gawa*, wound, *ligawa*, wound self. By changing final *a* into *ana* we get a reciprocal idea ; as, *nonyela*, love, *nonyelana*, love one another. Some verbs have their action reversed by changing final *a* into *ukula* or *ikula* ; as, *lumba*, join ; *lumbukula*, disjoin. In Yao, also, as Hetherwick says, what has been called a stative or neuter meaning with a passive idea involved, is derived by changing final *a* into *ika* or *eka* ; as, *tana*, sit, *tamika*, be set down ; or by changing *ula* into *uka* ; as, *papula*, tear, *papuka*, be torn, or tearable ; or by changing *sya* into *sika* or *seka* ; as, *tyosya*, remove, *tyoseka*, be removed, or removable. Yao verbs form the perfect tense by changing the final *a* of the present into *ile*. In this language, as in the Zulu, the verb is very rich in modes and tenses. The use of *ku ti*, to say, and *ku ba*, to be, is very common. Here, too, as in Zulu, the adjective follows the word it qualifies. Its prepositions and conjunctions are few.

4. The Nyamwezi Language

Is spoken at Unyanyembe, south of Victoria Nyanza and east of Tanganyika. This language divides nouns into ten classes. The first class, or those which denote animate beings, forms the plural by changing the prefix *mu* to *wa* ; as, *munhu*, person, pl. *wanhu*. The second class, inanimate, changes *mu* to *mi* ; as, *mti* (*muti*) tree, pl. *miti*. Another class beginning with *n* makes no change in forming the plural ; as, *numba*, house, or houses. Some nouns begin with *ki* and form the plural by changing this to *fi* ; as, *kinhu*, thing, pl. *finhu*. Some change *i* or *li* of the singu-

lar to *ma* for the plural ; as, *igi*, egg ; *magi*, eggs. Some begin with *lu* and change this to *n* ; as, *hushu*, knife, *nshu*, knives. Nouns in *ka* change this to *tu* ; as, *kasaka*, comb ; *tusaka*, combs. Nouns in *icu* make the plural by prefixing *ma* ; as, *wu-wanga*, medicine ; *ma-wucanga*, medicines. The verb in the infinitive, having the prefix *ku*, may be used as a noun and make another class, having no plural ; as, *kudeka*, to cook, cooking.

Adjectives adopt initial letters corresponding to the initials of the nouns with which they agree ; as, *munhu msoga umo*, one fine person ; *wanhu wasoga wingi*, many fine persons ; *kinhu kisoga kimo*, one fine thing ; *finhu fisoga fingi*, many fine things. The radical forms of the first five numerals, are : *mo*, *wili*, *datu*, *nne*, *tanu*. *Ikumi* stands for ten.

The full forms of the personal pronouns, first and second persons, are, singular, *nene*, I ; *wene*, thou ; plural, *isire*, we ; *imwe*, you. The simple forms of the personal pronouns, used as either direct subject or object of the verb, are, first person, singular, *n* or *ndi* ; plural, *tu* ; second person singular, *u* or *ku* ; plural, *mu* ; third person singular, *a*, *gu*, *i*, *ki*, *li*, *lu*, *ka*, *u* ; plural, *wa*, *i*, *zi*, *ji*, *ga*, *tu* ; both singular and plural, *ha* and *ku* ; thus, *ndi tula*, I strike ; (*wanhu*, people,) *wa tula*, they strike ; (*liso*, eye,) *litula*, it strikes.

The imperative is formed by suffixing *ga* in the singular, and *gi* or *ge* in the plural ; as, *tulaga*, strike thou ; *tulage*, strike ye. The passive is formed by inserting *w* before the final vowel ; as, *tulwa*, be struck ; *ndi tulwa*, I am struck. The Nyamwezi abounds in derivative forms of verbs ; thus, *tula*, strike, *tulela*, strike for ; *tulana*, strike one another ; *zima*, go out, *zimya*, put out ; *manila*, be accustomed, *maniza*, make accustomed. Changing final *a* into *ula* reverses the meaning ; as, *wisa*, hide, *wisula*, find ; *pa*, give ; *pula*, receive, get.

5. The Kiswahili.

The Swahili language constitutes the Lingua Franca of all eastern Africa, and is spoken by about half a million people. Its name is not derived from any particular tribe, but from "Sahel," the Arabic for coast, which makes it to signify the language of the people who inhabit the coast regions, though it is spoken also on the islands Patta, Mombasa, and others, from the equator southward to Mozambique, and constitutes the language of commerce among tribes far inland, at Ujiji, Uganda, and in places well nigh across the continent, though its real home is said to be on the islands of Patta, Lamu, and in the country opposite. The points of resemblance between the Kiswahili and its neighbor cognates, the Kikamba, Kinika, Kipokomo and others, are many and close. The nouns, as in the Bantu languages, are divided into separate classes. Every noun belongs to some particular class, which imposes its own initial form upon all related or dependent parts of speech, as the adjective, numerals, pronouns and

verbs. The entire work of declension and much of conjugation is carried on by prefixes and changes in the initial letters of words, in accordance with fixed grammatical rules. Even nouns which have lost their prefix, or retain it in only one number, either the singular or the plural, show by their dependencies what their original prefix must have been and to what class they still belong.

Kiswahili nouns are divided into eight classes, some of which are fully prefixed, some in part only, and others not at all. Personal nouns in *mu* or *m* form the plural by changing this into *wa* or *wa*; as *mtu*, person, plural *watu*. Impersonal nouns in *mu* or *m* change this to *mi* for the plural; as, *mti*, tree, plural *miti*. Some nouns have no prefix, being the same in both numbers; as *numba*, house, or houses. Some nouns having no prefix in the singular prefix *ma* in the plural; as, *ueno*, word, plural *maneno*. Nouns having *ki* or *dsh* (*tch*) in the singular make the plural in *vi*; as, *kitu*, thing; *vitu*, things; *dshanda*, finger; plural, *vianda*. The Kiswahili, like the Zulu, has nothing corresponding to the article, is rich in verbs, but poor in adjectives, adverbs, prepositions and conjunctions. Adjectives agree with their nouns by adopting the same prefix; as, *mtu mrefu*, tall person, *watu warefu*, tall persons; *miti mirefu*, tall trees; *kisu kirefu*, long knife; *mtu mwema*, a good person; *watu wema wabili*, two good persons; *niumba zawatu wangi*, the houses of many people. The first five numerals are radically, *moji*, *pili*, *tatu*, *nne*, *tano*. *Kumi* signifies ten. The full forms of some of the personal pronouns are: *mimi*, I; *wewe*, thou; *yeye*, he, etc.; *sisi* or *suisi*, we; *ninyi* or *nyinyi* you; *wao*, etc., they. Regular Swahili verbs always end in *a*; as, *ku penda*, to love. The simplest form of the verb is used for the imperative; as, *penda*, love thou. The second person plural has the suffix *ni*; as, *pendani*, love ye. In the following we have the present indicative:

- (*mimi*) *na penda*, I love;
- (*wewe*) *wa penda*, thou lovest;
- (*yeye*) *a, wa, or ya*, etc., *penda*, he, etc., loves.
- (*suisi*) *tua* (*twa*) *penda*, we love;
- (*nuinui*) *mua* (*mwa*) *penda*, ye love;
- (*wao*, etc.), *wa, ya, za*, etc., *penda*, they love.

The infinitive takes the sign *ku*; the passive is formed by inserting *o* (*w*) before the final vowel; as, *na penda*, I am loved.

Many of the Swahili verbs, like verbs in its cognates, take a variety of forms or conjugations to denote various modifications of the meaning of the simple or radical form; thus, from *penda*, love, comes *pendea*, love for; *pendeza*, cause to love; *pendeka*, be loveable; *pendana*, love one another; *jipenda*, love self.

6. The Otyiherero or Damara Language.

This language, which is spoken by the Ovaherero or cattle Damara, on the south-west coast, or in the latitude of about 20° south, differs but little from the Sindonga, which is spoken by

their neighbors, the Ovambo, on the north, or between Damara-land and the river Kunene; and these, together with the Nano of Benguela, Bailundu and Bihe, belong to what Bleek calls the south-western or Bunda genus. Dr. Bleek reckons the Otyiherero as richer in classes of nouns than any other of the Bantu family as yet known. Of these classes he makes twelve; or rather, by counting each of the half dozen different kinds of plural as a separate class, as he always does, he makes eighteen classes. The prefix of the first or personal class is *om* or *omu* in the singular and *or* or *ora* in the plural; as, *omundu*, person, *ovandu*, persons. Impersonal nouns in *omu* make *omi* in the plural; as, *omuti*, tree, *omiti*, trees. For another class of nouns, whose prefix seems to have been, originally, *ori* or *eri*, as now in the Angola and Kongo, we have, for the present, simply *e* for the singular, with *oma* or *ome* for the plural; as, *eyuru*, heaven, *omayuru*, heavens. Nouns in *oty* or *otyi* (*otsh* or *otshi*) make the plural in *ori*; as, *otyina*, thing, *oriya*, things. Nouns in *on* or *om* make the plural in *othon* (*ozon*) or *othom* (*ozom*); as, *ombua*, dog, *othombua*, dogs. Nouns in *oru* make the plural in *otu*, or else like nouns in *on* or *om*; as *orurota*, dream, *oturota*, dreams. Nouns in *oka* make the plural in *ou*; as, *okati*, stick, *outi*, sticks. Nouns in *ou* or *oku* make the plural, like nouns in *e*, in *oma* or *ome*; as, *outuku*, night, *omatuku*, nights. Local nouns, or nouns in *opo*, *oko*, *omo*, have no plural; as, *opona*, place; *okona*, a distant place; *omona*, place where one is.

7. *The Umbundu of Bihe and Bailundu*

Differs somewhat from the Umbundu (Mbundu or Kimbundu) of Angola. Most of the prefixes of the nouns begin with *o*. The first, a personal class, changes *omu* or *u* singular, to *oma*, *a* or *ra* to form the plural; as, *omumu*, person, *omanu*, persons; *ulume*, man, *alume*, men. Impersonal nouns in *omu* or *u* form the plural in *omi*, *ori*, or *i*; as, *omuti*, squash, *omiti*, squashes; *uti*, tree, *oriti*, trees. Nouns in *e* or *i* make the plural in *ova* or *a*; as, *ekapa*, potato, *akapa*, potatoes; *isu*, eye, *orasu*, eyes. Nouns in *otshi* make the plural in *ori*; as, *otshipa*, skin, *oripa*, skins. Nouns in *o(u)* make the plural in *olo(u)*; as, *ongombe*, ox, *olon-gombe*, oxen. Nouns in *olu* make the plural in *olo(u)*; as, *olumbala*, band, *olombala*, bands. Nouns in *oka* are diminutive and form the plural in *otu*; as, *okandimba*, small hare, *otundimba*, small hares. Nouns in *ow* have no plural or make it in *ova*; as, *owanga*, grass. Nouns in *oku* either have no plural or form it in *ora*; as, *okuoko*, arm, *oroko* (*ova-oko*), arms. To this class belong infinitives. Attributive nouns, limiting nouns in the genitive, have the genitive *a* with the prefix of the limited noun set before it, though the *o* is generally elided before the *o* of the limiting noun; as, *ongombe yosoma* (*ya-osoma*), ox of the king. The adjective takes the pronominal prefix of the noun with which it agrees. The pronominal prefix is generally found by dropping

the *o* from the preformative of the class to which the noun belongs. The numerals from one to five are: *mosi*, *vali*, *tatu*, *kwana*, *tanu*.

The verb takes *oku* as sign of the infinitive; as, *oku feta*, to pay. The modes and tenses of Umbundu verbs are few and simple, the former numbering only three, and the latter only four. The present indicative of the first three persons are: singular, *ndi feta*, I pay, *o feta*, thou payest, *o*, *li*, *i*, *lu*, etc., *feta*, he, etc., pays; plural, *tu feta*, we pay, *vu feta*, you pay, *va*, *a*, *vi*, etc., *feta*, they pay. The imperative plural changes final *a* to *i*; as, *feta*, pay thou; *feti*, pay ye.

The Umbundu verb abounds in derived forms; as, *mona*, see, *monisa*, cause to see; *monela* (*ila*, *ula*) see for, look for; *limona*, see self or each other; *monamona*, see habitually; *monica*, be seen. Adverbs, prepositions and conjunctions are few in this language.

8. The *Kimbundu*, or *Mbundu* of *Angola*.

This is the language of Angola, a region that borders on the Atlantic between latitudes 8° and 10° south, having the Kongo country on the north and separated from Benguela by the Kuanza on the south, being a Portuguese colony with a population of about six hundred thousand souls. The Kimbundu, being a kind of *Lingua Franca* in all the Angola region, and of great service to the traveler, who can use it in his going far to the east, is one of the more important of the Bantu family on the west coast of the continent. It abounds, like the Zulu, in consonantal combinations, such as *mb*, *mv*, *mp*, *mf*, *nd*, *ng*, *nz*, but makes no use of clicks or gutturals. Each word and syllable ends in a vowel, which makes the pronunciation easy and musical. Though the Kimbundu is far removed, geographically, from the Isizulu, the distance between them being some two thousand miles, yet a good number of words are radically the same in the former as in the latter, thus :

ENGLISH.	MBUNDU.		ZULU.	
	<i>Sing.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Plural.</i>
mother	mama	jimama	umame	oname
snake	nioka	jinioka	inyoka	izinyoka
to sew	ku	tunga	uku	tunga
to bite	ku	lumata	uku	luma
three	tatu		tatu	
five	tanu		hlanu.	

In Zulu *uku lamba* means to hunger; in the Mbundu, to cook. Mbundu nouns are divided into 10 classes on the same principle as in the Zulu and other Bantu languages,—according to the forms of their incipient elements or prefixes together with the way in which the plural is generally formed from the singular by some change in the prefix. In the first, or personal class the *mu* of the singular makes *a* in the plural; as, *mutu*, person, *atu*, per

sons. *Mu* of the second or impersonal class, makes *mi* in the plural; as, *mulundu*, mountain, plural, *mihundu*. The singular *ki* makes the plural *i*; as, *kima*, thing, *ima*, things. *Ri* makes *ma*, as, *ritari*, stone, *maturi*, stones. *U* makes *mau*; as, *uhungu*, canoe, *maulungu*, canoes. *Lu* makes *mahu*; as, *lumbu*, wall, *malumbu*, walls. *Tu* makes *matu*; as, *tubia*, fire, *matubia*, fires. *Ku* makes *maku*; as, *kuria*, drink, *makuria*, drinks. Some nouns, which seem to have no singular prefix, make the plural in *ji*; as, *inzo*, house, *jinzo*, houses; *nioka*, snake, *jinioka*, snakes. *Ka* makes *tu*; as, *kama*, little thing, *tuma*, little things. These prefixes, *ka* and *tu*, are signs of the diminutive, as in the above examples; and so again, *katubia*, small fire, *tumatubia*, small fires.

Each class of nouns has its own fragmentary or genitive pronoun, of a preformative character, which corresponds to the noun's prefix, one for the singular, and one for the plural, which, with the genitive particle *a*, denotes possession, or the relation of an attributive to a subject; thus, *mutue ua mutu*, the head of a person, that is, a person's head; *mitue ia atu*, people's heads. Here, too, the adjective takes a prefix corresponding to the prefix of the noun with which it agrees; thus, *mutu uonene*, great person; *kima kionene*, great thing; *ima ionene*, great things; *ritari rionene*, great stone. So, in respect to numerals; as, *mutu umoshi*, one person, *kima kimoshi*, one thing; *ima itatu*, three things; *matubia matanu*, five fires. The Kimbundu uses *ku* where the Zulu uses *uku* as the sign of the infinitive; as, *ku zola*, to love. The pronominal subject of the verb in the third person corresponds to the prefix of the noun for which it stands; thus, (*mutu*, person,) *u zola*, he (or she) loves; (*atu*, persons,) *a zola*, they love; (*kima*, thing,) *ki zola*, it loves. For the English: I love, thou lovest, he, etc., loves, we have *ngi zola*, *u zola*, *u*, etc. *zola*; and for the corresponding plural we have *tu zola*, *nu zola*, *a*, *i*, or *mi*, etc. *zola*.

Here, too, in the Kimbundu, we find a great variety of verbal forms which may be called species, some of them corresponding to what the Hebrew calls conjugations; thus, from *zola* we have *zolela*, love for; *zolesa*, cause to love; *rizola*, love self. From *banga*, make, *bangululu*, make again; *banga-banga*, or *banga-jinga*, make repeatedly, continuously. Here, too, as in some of the other Bantu languages we find the direct form changed to the reverse in many instances; as, *jitika*, tie, *jituna*, untie; *sokoka*, join, *sokola*, disjoin; *fomeka*, sheathe, *fomona*, unsheathe. So in the Setyuana, *bofa*, bind, *bofolola*, unbind; and in the Lunda, *sula*, do, *salununa*, undo.

9. The Kongo Language,

As spoken at San Salvador the capital of the old Kongo Empire, West Africa.

That system of agreement between the noun and its subordinates, which prevails in all Bantu languages, and is sometimes

called the "Alliterative Concord," seems less regular, marked, and manifest, or to be subject to more exceptions, in the Kongo, than in many of its cognates. Some of the original or older well-defined forms which many others have retained, have evidently given place to something more modern, or been dropped entirely, though the marks or proofs of their former place and use still remain.

Dividing Kongo nouns into classes, as we have done in Zulu, according to their prefixes, we find some eight or ten, though counting plurals as a separate class, some make fifteen or eighteen. Personal nouns in *mu* make the plural in *a*; as, *umuntu*, person, *antu*, persons. Nouns in *i*, *e* or *di* make the plural in *ma*; as, *etadi*, stone, *matadi*, stones; *dinkando*, plaintain, pl. *mankando*. Nouns in *n* are generally the same in both numbers; as, *ngulu*, pig, or pigs. Nouns in *ki* make the plural in *i* or *yi*; as, *kinzu*, pipe, plural, *inzu* or *yinzu*. Nouns in *lu* make *tu* in the plural; as, *lumbu*, fence, plural, *tumbu*. Nouns impersonal in *mu* make *mi* in the plural; as *munse*, sugar-cane, plural, *minse*. Nouns in *u*(*ubu*) have no plural, being the same in both numbers, or make the plural in *ma*; as, *untu*, humanity; *ulungu*, a ship, *malungu*, ships. Some nouns in *ku* are the same in both numbers, or make the plural in *ma*; as, *kulenda*, power or powers; *kutu*, ear, *matu*, ears.

The adjective follows the noun it qualifies and takes a prefix in accord with the prefix of the class to which the noun belongs; thus, the adjective *ambote*, good, qualifying the noun *kinkutu*, coat, takes the prefix *ki*, making *kinkutu kiambote*; so, also, *mankondo mumbote*, good plantains; *matudi mengi* (*ma-ingi*), many stones; *matadi matatu*, three stones. In forming the genitive the prefix of the limited noun together with the genitive particle *a* are prefixed to the limiting noun, as in Zulu; thus, *disu diankombo*, the eye of the goat.

The Kongo has two forms of the personal pronoun; the one definitive, full or emphatic; as, *mono*, I, me; *nge*, thou, thee; and *yandi*, *yau*, *wau*, etc., he, him, she, etc.; plural, *yeto*, we; *yeno*, ye; *yau*, *zau*, etc., they, them. The other, or simple forms, and direct subject or object of the verb, are *n*, *m*, *i* or *y*, I, me; *o*, *u*, or *w*, thou, thee; *o*, *u*, *we*, *ke*, *mu*, *ki*, etc., he, him, she, etc.; plural, *tu*, we, us; *nu*, ye, you; *be*, *ba*, *a*, *ji*, *mi*, etc., they, them. In the third person, these pronouns, whether full, emphatic, or simple, are essentially the same as the prefixes of the nouns for which they stand; thus, (*kimbi*, hawk,) *ki tonda*, it loves; (*imbi*, hawks,) *i tonda*, they love; (*disa*, corn,) *di tonda*, it loves; (*mindele*, white men,) *mi tonda*, they love.

The passive voice of the Kongo verb is formed by inserting *w* before final *a* of the active form; as, *tondra*, be loved. Final *ya* changes to *yira*; as, *kaya*, divide, *kayira*, be divided. The Kongo is rich in the variety of forms a verb may take to denote some modification of the meaning of the simple or radical form; thus, *katula*, take away, *katuka*, go away; *baka*, tear, *bakama*,

which they belong; as, *bivata bame*, chests of me; i.e., my chests; *dina diame*, my name; *mali mame*, my canoes; *mali matani*, five canoes; *bivata binai*, four chests; *bivata binen*, great chests; *dina dinen*, great name; *bambia banen*, great dogs.

Bakele verbs always begin with a consonant and end with a vowel, have five modes and four tenses. The Bakele verb differs from the Zulu and many others of the Bantu family in preferring to avoid the use of the passive voice even by resorting to an extended circumlocution, if need be, while the Zulu rather delights in the passive. The Bakele passive is formed from the active by changing the final vowel into *ie*; thus, *loma*, send, *lomie*, be sent. Bakele verbs have several species; as, *dona*, rejoice, *donishe*, cause to rejoice; *dinha*, love, *dinhlia*, love each other; *ngama*, whip, *ngamilia*, whip one another.

The following extracts from an article on "The Mutual Relationship and Laws of the Bantu Languages," by the author of this Grammar, as published in "The Missionary Review" in June, 1891, afford a good comparative supplement to the foregoing pages.

"The mutual relationship and laws, or kinds of resemblance and difference that prevail in the great family of Bantu languages are seen, to some extent, in the goodly number of words that are found to be substantially the same in many of its members, though such words are often found in greatly differing forms. We take two words, or, rather, one word in its two numbers, *umuntu*, 'person,' *abantu*, 'persons or people,' as a good example of the unity in variety in some of the corresponding words in the cognate languages of which we speak. This word consists of two elements, one radical, the other preformative, which is also called 'prefix.' In Zulu the root is *ntu*; the prefix, singular, *umu*, plural, *aba*. And, of all the numerous forms which this word may take, whether in root or prefix, doubtless the Zulu, as above, i.e., *umuntu*, *abantu*, are alike most original and complete. For these Zulu words we find the corresponding words, in the cognate languages, to be, on the south, in the Kafir, *umntu*, *abantu*; on the west, in the Sesutu, *motu*, *batu*; in the Sethlapi and Setyuana, *mothu*, *bathu*. Going northward and eastward, and coming into the Delagoa region, we find, in the Southern Tekeza, *munu*, *banu* or *vamu*; in Northern Tekeza, *amumo*, *vamo*; coming to the Tete and Sena on the Zambezi, we find *munttu*, *vanttu*; in the Quilimane, *muntu*, *antu*; in the Maravi, *muntu*, *vanthu*. In the Makua, latitude 15° south, we find *muttu*, *attu*. In the Yao, on the eastern bank of Lake Nyasa, we have *mundu*, *vandu* or *wandu*; in Kiswahili, latitude from 5° to 6° south, *mtu*, *watu*; then, in the Kinika, *mutu*, *atu*; in the Kikamba, *mundu*, *andu*; and in the Kisambala and Kipokomo, on the Pokomo, Dana or Tana river, near the equator, we have *muntu*, *wantu*.

“Passing now to the southwest of the Bantu field, and moving northward along the west coast of the continent, we find, in the Otyiherero or Damara language, *omundu, ovandu*; in the Sindonga, the language of the Ovambo, *untu, oantu*; in the Nano of Benguela, *omuno, omano*; in the Kimbundu or Angola, *mutu, atu*; in the Kongo, *omuntu, oantu*; in the Benga, as spoken on the Corisco Islands, north of the equator, *moto, bato*; and in the Dualla and Isubu or Cameroons language, *motu, batu*.

“From what is already known of the many other Bantu languages, we have every reason to believe that the points of agreement and difference which we have now passed in review are a good specimen of what prevail among the scores that still remain to be reduced to order in the great inland region that stretches through the interior, from four or five degrees north of the equator to the Orange river on the south.

“Of how great advantage this relationship must be to the hosts of missionaries, whose great work it shall yet be to reduce the still unwritten multitude of these Bantu languages each to its own grammatically exact order, and translate the Scriptures into them, it is hardly possible to give any adequate idea. If the writer, while preparing to go abroad, could have had the means of getting even such a knowledge of these languages as may be gathered from this article, it would have been of more aid and saving of time to him than he can now tell.”

SECT. III.

1. A Table of some of the Principal Prefixes in several of the Bantu Languages.

Class.	Zulu.		Kongo.		Angola.		Bihe.		Herero.		Tyuana.	
	Sing.	Plural.	Sing.	Plural.	Sing.	Plural.	Sing.	Plural.	Sing.	Plural.	Sing.	Plural.
1	umu	aba	mu	a	mu	a	omu, u	oma, (a, va)	omu	ova	mo	ba
2	ili	ama	di, i	ma	ri	ma	e, i	ova, (a)	e	oma	le	ma
3	in	izin	n	n, zin	(n)	ji(n)	o (n)	olo(n)	on	ozon	(n)	li(n)
4	isi	izi	ki	i, yi	ki	i	otshi	ovi	otshi	ovi	se	li
5	ulu	izin	lu	tu	lu	malu	olu	olo(n)	olu	ozon	lo	lin
6	umu	imi	mu	mi	mu	mi	omu, (u)	omi, (vi, i)	omu	omi	mo	me
7	-	ubu	(u), w	ma	u	ma(u)	ow, (u)	(ova, a)	u	mau	bo	ma
8	-	uku	ku	ku	ku	ma(ku)		oku	oku	oma		go(ku)

1. *A Table of some of the Principal Prefixes in several of the Bantu Languages.—(Continued.)*

Class.	Gwamba.		Yao.		Nyamwezi.		Kamba.		Nyika.		Swahili.	
	Sing.	Plural.	Sing.	Plural.	Sing.	Plural.	Sing.	Plural.	Sing.	Plural.	Sing.	Plural.
1	mu, mo	ba	mu	wa	mu	wa	mu	a	mu	a	mu	wa
2	ri, re	ma	li	ma	li	ma	i	ma	(i)	ma		ma
3	in, im	tin, tim	n	n	n	n	n	n	n	n	n	n
4	tši, ši	tši, ši	tshi	i	ki	fi	ki	i	ki	vi	ki	vi
5	rim, ren	tim, ten	lu	n	lu	n	u	n	lu	n	u	n
6	mu, mo	me	m(u)	mi	mu	mi	mu	mi	mu	mi	mu	mi
7	bu, bo	ma	u	ma	mu	mawu	u	mau	va	u	u	niu
8	ku, ko		ku		ku		ku	ku	ku	ku	ku	ku

Some of the above named languages have more than eight classes of nouns, and in some cases a particular noun may have more than one prefix, or more than one form of a particular prefix. Some nouns in a particular class may have one prefix and some another, and a given prefix may be much modified by euphonic laws or other causes. But the above include all the most regular and common in the several languages which have been taken as a sample.

SECT. III.

2. A Comparative Table of some of the principal forms of the Personal Pronouns in several of the Bantu Languages.

Person.	Full or Emphatic.		Simple or Verbal.	
	Singular.	Plural.	Singular.	Plural.
1. Zulu.	1 mina 2 wena 3 yena etc.	tina nina bona etc.	ngi u, ku u, a, e, m etc.	si ni ba, be etc.
2. Kongo.	1 mono 2 ngeye 3 yandi etc.	yeto yeno yau etc.	i, n, m o, u, w o, u, ke, e etc.	tu, tw nu, nw be, e, ba etc.
3. Angola.	1 eme 2 eye 3 muene etc.	etu enu ene etc.	ngi u, ku u, a, mu etc.	tu mu, nu a etc.
4. Bihe.	1 ame 2 ove 3 eye etc.	etu ene ovo etc.	ndi o o etc.	tu vu va etc.
5. Herero.	1 oami 2 ove 3 oye, eye etc.	ete ene owo, ovo etc.	ndyi, mbi u, ku u, mu etc.	tu mu ve etc.
6. Tyuana.	1 nna 2 wena 3 ene etc.	rona, tshona lona bone etc.	ke, n o, go o, a etc.	re, rea lo, loa bo, baa etc.
7. Yao.	1 une 2 ugwe 3 ajo etc.	uwe umwe awo etc.	ni, n u, ku u, a m(u) etc.	tu m, mu wa, a etc.
8. Nyanwezi.	1 nene 2 wewe 3 uwe etc.	isu imue awo etc.	ni, n u, ku u, a, mu etc.	tu mu wa etc.
9. Kamba.	1 ninye 2 niwe 3 miya etc.	nithi inyui acho, (atyo) etc.	ni, n u, ku u, ya, mu etc.	tu, tw mu, m ma, a etc.
10. Swahili.	1 mimi 2 wewe 3 yeye etc.	sisi nyinyi wao etc.	ni, n u, ku u, a, m(u) etc.	tu, tw mu, wa we etc.

REMARKS.—Most of the simple or verbal forms may be used either as the direct subject or the direct object of its verb. In a few cases one form is used as the subject, another as the object; as in the second person singular of the Zulu, where *u* signifies thou, and *ku*, thee. The pronouns of the third person belong to the first class of nouns. The pronouns for the other classes, as second, third, fourth, etc., varying, as they do, according to the prefix of the class for which they stand, are not given in the foregoing table.

SECT. III.

3. *Table of Numerals.*

The Zulus' manner of counting is described in the body of this work, under the head of Numeral Adjectives. The Betyuana have a similar way, "beginning always with the little finger of the left hand, crossing over from thumb to thumb, and completing the ten with the little finger of the right hand." The Yao and most other tribes begin in the same way with the little finger of one hand and proceed to the little one of the other, when they strike their hands together and call it ten, or two or three tens, as the case may be, till they reach ten tens or a hundred. The principal radical parts of the first six numerals, and the word for ten, also for a hundred, in a dozen of the Bantu languages, are given in the following table:

Zulu	Mpongwe	Kongo	Angola	Bihe	Herero	Tyuana	Yao	Nyamwezi	Kamba	Swahili	Nyika
1 nye	mari	moshi	moshi	mosi	mue	ngwe	mo	mo	mondi	moshi	motsi
2 bili	mbani	ole	yari	vali	vari	peli	wili	wiri	keri	pili	biri
3 tatu	taro	tatu	tatu	tatu	tatu	tharo	tatu	datu	datu	tatu	tahu
4 ne	nai	ya	wana	kwana	ne	nne	mtshetshe	nne	na	nne	ne
5 hlanu	tani	tanu	tanu	tanu	tanu	thlano	msanu	tanu	thano	tano	dzano
6 tatisitupa	orowa	sambanu	samanu	epandu	hambounue	thataro	usanunamo	mkaga	thandatu	sita	tandahu
10 shumi	igomi	kuni	kuinyi	ekwi	rongo	shome	likumi	ikumi	ikumi	kumi	kumi
100 kulu	kama	kama	kama	tshita	sere	kgolo	{ makumi likumi }	gana	yana	gana	gana
							(= ten tens)				

SECT. III.

4. Remarks on the comparison of Adjectives in some of the Bantu Languages.

a. For comparison of Zulu adjectives, see §§ 127, 138, 417-426.

b. In the *Mpongwe*, adjectives are compared by circumlocution, as by the aid of words signifying "excel" or "more than;" thus, *swaki yam viaganu swaki ya*, my knife excels your knife. The superlative is expressed by setting one against all others; as, *swaki yam viaganu iswaki sodu*, my knife excels all knives, is the best of all. Comparison is expressed also by emphasis, and the stronger the emphasis on the adjective the greater the degree.

c. The *Bihe* has several ways of indicating comparison; sometimes by setting objects against each other and using the adjective with one and not the others; sometimes by affirming the quality of one and denying it of the others. An intensive superlative is made sometimes by repeating the adjective, and sometimes by the use of an adverb with the adjective.

d. *Tyuma* adjectives are sometimes compared by means of an adverb; sometimes by means of the verb *feta*, pass, or surpass, or by the verb *gaisa*, excel. Repetition is sometimes used to denote intensity.

e. In the *Yao*, objects may be compared by the use of the verb *punda*, excel, or by the use of the simple adjective followed by *na*, "with," i. e. one thing is good, or great, with another, meaning it is better, or larger. The superlative may be expressed by the simple adjective, so used as to imply intensity; or the adverb *mnope*, signifying "very," "exceedingly," may be used with the adjective.

f. The *Nyanwezi* compares the adjective by use of *kuliko*, "there is there," seeming to signify that if this and that were put together, or compared, this would be the larger, or better, etc.

g. The *Kamba* denotes comparison by simply stating the qualities of two objects, as this is good, that is bad; or by the use of the verb *kila*, surpass. The superlative is expressed by the simple use of the adjective; or by the use of *kila* (surpass) and *ondi*, (all), i. e., a thing which surpasses all is the largest, best, or worst of all.

h. In *Suahili* comparison is represented sometimes by *kuliko*, in comparison with, or in presence of, or before, i. e. this is good as compared with that, or is better than that; sometimes by *zayidi ya*, more than; or by *punde*, a little more; sometimes by the verb *pita*, pass, or surpass; sometimes by *ku zidi*, to increase; *ku pangua*, to diminish. The superlative may be denoted by the simple adjective, in an absolute sense.

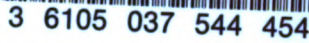
i. *Bakelc* adjectives are compared by bringing two or more objects together and affirming the quality of one, and not of the other or others, which signifies that the one is the older, larger, better, or eldest, largest, best, as compared with the other or others. Or some word signifying "surpass" or "excel" may be used. The superlative is expressed by repeating the adjective and having this followed by the preposition *na* "with," and the thing compared ; as this is great great with those.

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